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Edward Rice

THE POLITICS OF RESENTMENT
MICHAEL NOVAK

DOCTRINE AND DEMOCRACY
FRANCIS SIMONS

THE UNKNOWN WAR
JIM WHITE and MARTI MUELLER

R. D. LAING
WILLIAM F. LYNCH

THE DIRTY HUDSON
DAVID CORT

MACQUARRIE'S ISSUES CURRAN'S PROBLEMS
RAYMOND A. SCHROTH

RECONSTRUCTING RELIGION
WALTER ARNOLD

THE R & D FACTOR
PETER STEINFELS

HEANEY'S POETRY
JOHN FANDEL

AFTER HATFIELD-McGOVERN
THE EDITORS

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NEWS & VIEWS

Signs of the Times

The latest Catholic casualty of the new times is the 52-year-old Catholic Students' Mission Crusade (CSMC). The phasing out of the organization was voted at the group's 24th national convention last month at Notre Dame.

The action came on recommendation of Archbishop Paul F. Leibold of Cincinnati, national CSMC president.

Reason: declining support.

Officials declared that it had become increasingly difficult to finance the CSMC national center in Cincinnati because of the merger and closing of so many Catholic schools. CSMC depended upon the voluntary contributions of students in some 2,500 affiliated schools.

The phase-out will take place during the 1970-71 academic year. The Propagation of the Faith and the Association of the Holy Childhood will seek to pick up the pieces.

CSMC's financial problems were hardly unique.

Simultaneous almost with the CSMC story was the announcement in St. Louis of an 11 percent drop in pledges and a 14 percent drop in donors to the Archdiocesan Development Fund.

This translates to a $600,000 dip in revenue since the fund hit a record $2.5 million in 1967. The decline has been steady since that year to the 1970 figure of $1.9 million.

The fund director attributed the decline to a switch from door-to-door to direct-mail solicitation.

Maybe he's right. But one suspects the decline would have been there anyway. For just about every church body finds its receipts off these days. Either that, or they're finding that rising operational costs are seriously outstripping whatever gains there are in income.

The St. Paul-Minneapolis Archdiocese is a case in point. Financial problems have compounded the vocations crisis there and resulted in the closing of both Nazareth Hall, the archdiocese's preparatory seminary, and Jesuit College, a novitiate and house of classical studies at nearby St. Bonifacius, Minn.

Here Catholics were luckier than usual, as conservative Protestant organizations moved in as buyers. St. Paul College, an institute of the Christian and Missionary Alliance, picked up Jesuit College; Northwestern College, a school formerly headed by Billy Graham, has taken an option to purchase Nazareth Hall.

Nevertheless, in both instances the loss to the Catholic church is real, both in terms of dollars and the abandonment of old ideas.

This was particularly so with the closure of Jesuit College. It was a relatively new venture — only six or so years old — and it represented an investment of millions. The financial loss was tremendous.

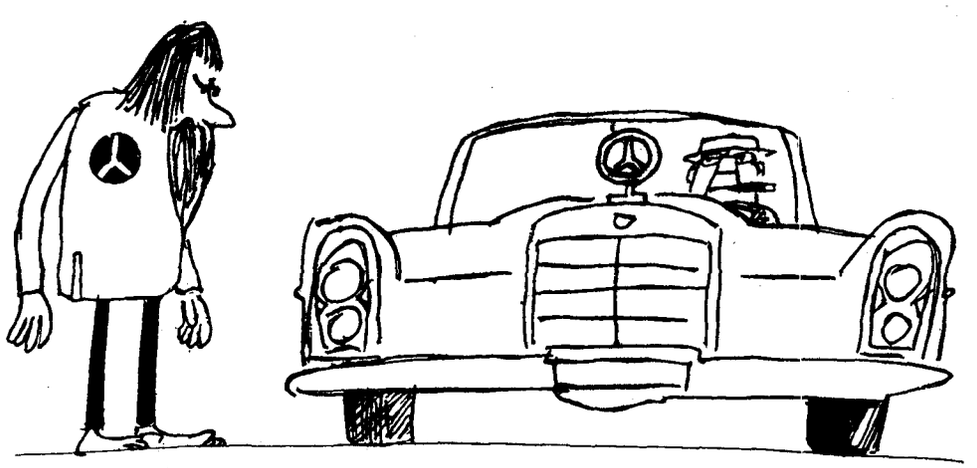
As much as one might hope otherwise, we may be just beginning to see the consequences of tight money and diminished giving on the Catholic church in the U.S. There will be many more Nazareth Halls and Jesuit Colleges, it appears. And there will assuredly be fewer and fewer Protestant and other buyers to rescue the situation. The worst is still to come.

Embattled Campuses

A letter from the president of Pittsburgh's Carlow College (formerly Mount Mercy) to students, faculty and staff points up how much the climate has changed on campus. Sister Jane Scully writes:

"The security program, as we promised you, has been under study all summer. Fencing for areas behind Trinity, McAuley and Aquinas Halls is underway; all security call-boxes are installed; remodeling of the entrance to Frances Warde Hall should be completed early in September. The Security Council . . . will continue to meet during the coming year.

"The assembly planned for Sept. 24, at which Mr. Fred Storaska, expert in self-protection, will speak, is, I remind you, a required assembly. All students will recall that the report of the Security Council mandated this program and student attendance at it."



Joke, De Niewe Gazet, Antwerp

Beatles and Jesus

John Lennon returns in a *Rolling Stone* interview to the topic which once unnerved so many, the Beatles versus Jesus Christ.

The exchange:

Q. A couple of years ago you made a highly controversial statement about the Beatles popularity as compared with Jesus Christ. Right now, do you think the image of bad boys which the press has given the group, especially yourself, has reduced your popularity? Do you still think the same way?

A. I think I said that the Beatles have more *influence* on young people than Jesus Christ. Yes, I still think it. Kids are more influenced by us than Jesus.

Christ, some ministers even stood up and agreed with that. It was another piece of truth that the Fascist Christians picked on. I'm all for Christ. I'm very big on Christ. I've always fancied him. He was right.

As he said in his book, you'll get knocked down if you follow my ways. He was so right about that. We get knocked. But I'm all for him. I'm always saying his name. I use it in songs, and I talk about him.

The interview took place in Montreal, where Lennon was promoting his peace and non-violence causes.

Odds and Ends

—The conservative wing of American Catholicism seems as fractured as the Democrat Party. *The Wanderer*, for instance, reveals that its acceptance of Pope Paul's decisions on the new liturgy has cost it 3,500 subscribers.

—The new ownership of the *National Register* has changed the name of the paper to the *National Catholic Register*. Which means there are now two *NCRs*. Neat trick. But you'll still be able to tell the difference — in the dark, even.

JOHN DEEDY

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CORRESPONDENCE

Psyching Zelda

Chicago, Ill.

To the Editors: Robert Emmet Long's review of Nancy Milford's *Zelda* in the July 24 issue of *Commonweal* is the twelfth or thirteenth review of that book I've read. In the first portion of the review I found his medical comments curiously glib for an illness as complex as schizophrenia. I excused him, however, because he is after all a layman and laymen always find medicine a bit more simple than physicians.

On the other hand, when it comes to English I am the layman and he is the professional. How then may I explain the misquote from *The Crack-Up?* The correct quotation as I recall it is "in a real dark night of the soul it is always three o'clock in the morning."

Incidentally, as a physician I feel obliged to protest the use of medical records, particularly in an illness such as schizophrenia, when close family members are still alive. This important fact was not mentioned in the review.

M. Therese Southgate, M.D.
Senior Editor
American Medical Association

Nay, Nay, Monsignor

New Britain, Conn.

To the Editors: Without necessarily accepting everything in the Richard W. Fox article, "Algeria, Israel, and Al Fatah" (May 8), I feel impelled to answer Msgr. John M. Oesterreicher's attempted refutation (July 10) of the views expressed in the Fox article. Realizing that Msgr. Oesterreicher is one of the leading American Christian Zionist apologists, I am still surprised at and distressed by his crude, unsophisticated, and misleading approach to some of the crucial problems and facts underlying the Arab-Israeli conflict. Were he not the director of a university Judeo-Christian institute, Oesterreicher and his views would not be so potentially dangerous. As an educator with a distinguished title, however, Oesterreicher can probably — and unfortunately — influence a significant number of people in a variety of ways.

(Continued on page 489)

NEWS & VIEWS: 474 **CORRESPONDENCE: 475**
EDITORIALS: 475
THE UNKNOWN WAR: *Jim White and Marti Mueller* **476**
THE R & D FACTOR: *Peter Steinfels* **478**
DOCTRINE AND DEMOCRACY: *Francis Simons* **479**
THE POLITICS OF RESENTMENT: *Michael Novak* **481**
***BOOKS:* 484**
***INDEX TO VOLUME XCII:* 492**

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CEASE-FIRE

The Hatfield-McGovern "amendment to end the war" was defeated in the Senate by a vote of 55 to 39, but this does not mean that a large Senate majority is not in favor of an end to American involvement in Vietnam. The amendment would have mandated a withdrawal of all American soldiers from Indochina by the end of next year. Even among those who favor such withdrawal, however, there were many who feared that such legislation would bind the President too strictly, depriving him of the flexibility he needs in bargaining with North Vietnam. Thus three leading Republican Senators who oppose the war voted against the Hatfield-McGovern amendment: Aiken of Vermont, Cooper of Kentucky and Percy of Illinois. Senator Cooper probably spoke for many when he said, "I believe that negotiations will have a better chance if the amendment is not adopted."

If the Hatfield-McGovern proposal is not the answer, however, that fact should not be used as an excuse for further foot-dragging by the United States in Paris. No one suggests that North Vietnam is easy to negotiate with, but we must take seriously the recent charge by Senator Fulbright that the Nixon Administration is unwilling to make the "key concessions" necessary to break the stalemate at the bargaining table. To get the talks going, the Senator said, the United States must be willing to do two things: "take away from President Thieu the veto he presently exercises over American policy" and, secondly, "commit ourselves to a phased but total American military withdrawal from Vietnam to be completed by a specified date."

What Senator Fulbright is challenging is the Nixon notion that our choice is simply between Vietnamization and precipitate withdrawal. He seeks an honorable negotiated settlement which he is convinced could be achieved if the Administration did not insist on relying on Vietnamization, a policy Fulbright describes as "only the latest in a series of military strategies." "It may make the war more tolerable for Americans by reducing the level of our own participation," he said, "but it will not extricate us completely. It will keep us involved indefinitely, while condemning the Vietnamese people to the bloodbath of continuing warfare."

A possible way out of the impasse in which the nation finds itself has been suggested in a letter to the President by 14 Senators, including the Democratic and Republican leaders; the proposal by the U.S. at Paris of a comprehensive

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standstill cease-fire. Suggestions for a cease-fire have been made before, of course, in various forms, but it is significant that this time the proposal has been put forward by leading members of both parties, including hawks as well as doves. The message to the White House was drafted, for example, by Senator Henry M. Jackson of Washington, long a firm supporter of both the Johnson and Nixon war policies; signers included not only the liberal Republican Senator Jacob K. Javits of New York but Senator Barry Goldwater of Arizona. Together these Senators urged the President to propose not only a cease-fire but an international peace-keeping machinery to oversee it; free elections supervised by the South Vietnamese government, the National Liberation Front and other political and religious forces in South Vietnam; safeguards to assure freedom of speech, assembly and press in South Vietnam after the cease-fire — obviously a necessity; provision for the withdrawal of all foreign forces and the release of all military and political prisoners.

What would such a proposal accomplish if President Nixon made it the "next order of business" at the Paris peace talks, as the Senators suggest? Many side-issues surrounding a standstill cease-fire would have to be negotiated, but the fundamental gain would be the chance to get the peace talks off dead-center. The proposal by the United States of an immediate cease-fire could persuade the North Vietnamese of what they obviously do not now believe: that this country is serious about negotiating a settlement rather than still dreaming about a military victory. For Mr. Nixon to follow the lead given him by the 14 Senators would show that he has finally learned what Senator Fulbright has emphasized, that settlement in Vietnam does not mean a national defeat. As Fulbright put it, "Correcting a mistake is not a defeat or humiliation. It is a rational and honorable way of coming to grips with reality." It is this rational and honorable way to peace that Mr. Nixon should now follow.

THE OLD HANG-UP

Last April, Pope Paul proclaimed that, despite the crosses inflicted on it, the Catholic church is in a state of "intense vitality." The assessment was not offered rhetorically. It was serious, sober—and, unfortunately, inaccurate.

Nothing underscores this fact more than the continuing preoccupation with sexual morality at what should be the center of this "intense vitality," the Vatican. The world teeters on the brink of military and social catastrophe, yet the problem which is given the clearest point of reference is sex. Emanating from the Vatican is a seemingly endless stream of pronouncements on continency, celibacy, smut, nudity, divorce, homosexual marriages. Last week it was the announcement of a rite of consecrated virginity for women in secular society.

It would be terribly easy to lampoon this latest Vatican directive, except that the sexual hang-up of the Vatican has ceased to be a laughing matter. At a time when such issues confront the world as war, revolution, exploding population, poverty and a whole range of social and civil problems, the directive points up anew the frightening dislocation of moral priorities at the Vatican. Even in terms of sexual problems themselves, the emphasis of the Vatican is embarrassingly negative and repressive. The world is forging a new code on sex and sexuality, part of which may be excessive, but part of which is also healthy and positive. The Vatican is in a strategic position to give much needed direction to the code taking shape. Instead, with prescriptions like the chastity rite that are literally out of the Middle Ages, the Vatican burdens itself and its value system with well-intentioned but self-defeating negativism.

Perhaps a hopeful sign is that many theologians and psychologists of the church have broken out of old molds and on matters of sex and sexuality are grappling with new understandings consistent with historic values. Such people have traditionally been in advance of the official church, and it is undoubtedly the case that they will be here, too. But what of the church in the meantime? If it continues to concern itself disordinately with one area of morality, and date itself in the process around 1596, then it is going to turn off whole generations of Catholics. By the time the church catches up, there may be no one to pay it heed.

Moslem Guerrillas, Christian Government

THE UNKNOWN WAR

A political-religious war rages secretly in the wind-swept Sahara nation of Chad, the home of three million Moslem tribesmen and half a million black Christians and animists. Traditionally, religious conflict in this north central African country — even at the best of times — has been as turbulent as desert sandstorms. But in the past five years, this religious rivalry has burst into a large-scale 20th century war.

Moslem guerrillas in the north are trying to wrest power from the French-placed Christian government of Francois Tombalbaye who is accused of instituting a series of repressive measures against them. Unable to quell the revolt, Tombalbaye called last year for French intervention; 2,000 legionnaires were ordered to Chad under a defense agreement signed when Chad gained independence from France in 1960.

The Chad government claims the strife is nothing more than a tribal flare-up and Chad President Tombalbaye has called the insurgents "incipient bandits," but it is unlikely that 2,000 professional mercenaries — many of them veterans of the Algerian experience — would have

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been flown in to quell a minor dispute. Political observers say that the war is now raging in most provinces and the guerrillas have substantial support even among the non-Islamic population.

This French intervention is causing increased embarrassment in Paris where Président Pompidou has been accused by left-wing socialist leader Francois Mitterand of engaging in a small-scale American-style Vietnam. In fact, the terms of the war have a familiar ring. Generals are speaking of a "Chadization" of the war and "selective pacification" accompanied by French troop withdrawal.

Present French military plans call for the gradual withdrawal of French troops from Chad through next July. But the official government plan, released this January and bearing Pompidou's stamp, calls for increased French aid — in arms, funds, and technical advisors — through 1975.

The guerrillas, who number at most 3,000, united under the slogan "Vanquish or Die," have formed a political-military organization, The National Front of Liberation For Chad (FROLINAT). Its self-proclaimed leader, 44-year-old Dr. Aba Siddick, says the insurgents are poorly-equipped; many are fighting with primitive spears made out of rusty car springs.

There seems to be no question that the Moslems have suffered discrimination and abusive punishment under the corrupt Chad regime. Their claims have even been documented by Captain Pierre Galopin, a French emissary sent to Chad in 1968 to assess Tombalbaye's opprobrious policies.

Galopin reported that federally appointed tax collectors often tripled tax rates set in Fort Lamy, Chad's capital, and pocketed the difference. Toubous wearing a tribal-belt dagger were fined $53 for sporting the blade — a stiff fine in a country where the annual average income per person is less than $30.

Galopin also reported that women were paraded naked in public and lashings were not uncommon for Arabs who committed misdemeanors. Only black Christians and animists from the South were named to prefectures in the north; tribal chiefs who had long held judicial powers in their oases were ousted by Tombalbaye's officials.

The war in Chad is part of a religious conflict which extends from the Atlantic Ocean to the Red Sea in the belt between the Sahara desert and the grasslands where black and Moslem Africa meet. This wide belt has been torn by religious hostility — pogroms and persecutions — for centuries. In Chad, the Christians and animists of the south are in power and the Islamic nomads in the north are being persecuted. In the Sudan, Arabs hold the scepter and black tribes of the south, deprived of their rights, have been slaughtered by the thousands. In Ethiopia, open hostility between Moslems and Christians has long existed.

More than a thousand years ago, Chad was a crossroads for the predominantly Moslem Sudanese tribes, desert and savannah dwellers, and the animist-Christian Negro tribes of the southern tropical forests. Perhaps as early as the 8th century, Arabs brought the Islamic faith to Chad from the east across the Libyan desert. The whole of Christian Nubia crumbled in the 14th century after a massive Arab and Islamic influx from the east. These Arab penetrations eventually led to the fall of Negro kingdoms which at their zenith controlled all of present Chad, part of Niger, and the Republic of Sudan. For generations before the arrival of Europeans in the nineteenth century, the blacks of the south were slaves of northern Arabs.

When the French penetrated Chad in 1891 they found the black tribes of the south more responsive to attempts at aculturization and colonization than were the Arabs. In the south, the people were sedentary farmers growing food crops and living in permanent villages. In the arid north, the Moslems, nomadic herdsmen, were continually on the move, unruly, and showed outward hostility to the French who tried to supplant their culture. Consequently, some 70 years later, when independence came to Chad, the Europeanized blacks found themselves in power, especially those of the Sara tribe of which Tombalbaye is a member.

Why are the French risking international charges of imperialism today for their involvement in what appears to be an exceedingly poor country? African specialists point out that there may be two reasons. Chad is of strategic military importance, serving as the center of the entire French communications and military network in Africa. Former French Minister of the Armed Forces Pierre Mesmer once boasted that France could dispatch a regiment of paratroopers anywhere in Africa within 24 hours. (The 1963 coup in Gabon was reversed within a day by French paratroopers believed to have been airlifted from Fort Lamy, where 1,000 legionnaires are permanently stationed.)

In addition, geologists point out that Chad is likely to have untapped oases of oil beneath her burning desert sands. They suspect that a rich uranium belt which underlies the Central African Republic stretches into Chad as well. France may be eyeing such resources for the development of her atomic stockpiles.

Marked by a new political consciousness among the emerging black nations and by a growing nationalism in the Arab bloc, the political-religious pattern in north central Africa may deteriorate further, especially with increased foreign intervention. Given the scale of the Chad war, the determination of the guerrilla forces, and the historical animosity between blacks and Moslems in this region, it is unlikely that the strife in Chad will soon end.

Jim White and *Marti Mueller*

(Jim White is a Canadian television broadcaster and news reporter. Marti Mueller is a political writer and author of a book The Thirties, *being published by Pantheon Books. Both are currently working on freelance assignments in Africa.)*

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THE R & D FACTOR

PETER STEINFELS

IT IS AN oversimplification, but for the moment a useful one, to say that social scientists concerned with public policy fall into two schools.

The first school feels that the major obstacle to solving social problems is intellectual, that is to say, we *would* solve these problems if we could but in fact we don't know *how*. "We just do not know how to cut into the system, . . ." writes Daniel Bell. "We do not know how to organize an effective medical care system. We do not know how to design an effective low-cost housing project . . . how to organize a meaningful educational system." Accordingly the social scientists should be concentrating on finding out *how*.

The second school feels that the major obstacle to solving social problems is a matter of will, that is to say, we *could* solve these problems, at least relatively well, if we really wanted to. Accordingly the social scientist should be discovering and revealing what it is, whether class structure, racism, etc., which prevents our society from willing change. The first school is more or less identified as liberal, the second school as radical.

Of course the best liberal social scientists are keenly aware of the problems of power and of the interests which oppose badly needed social reforms. Similarly the best radical social scientists know that good intentions alone do not necessarily pave the way to the good society. Still the emphases remain — especially in the eye of the opposing beholder. The liberal suspects the radical of using militant criticism of the present distribution of power in the country as a way of avoiding the complexity of devising solutions for problems which have to be faced no matter how power is distributed. The radical suspects the liberal of using all this talk of complexity as a way of avoiding the necessity of a painful confrontation with the present holders of power, with whom the liberal is on very comfortable terms.

Both these suspicions, I hazard, are justified. There is, however, a point on which the two approaches might be usefully compared, not only to test their theses but perhaps to indicate a common line of action. The point occurred to me while reading a short study by Michael S. March called *Federal Budget Priorities for Research and Development*, issued by the U. of Chicago Center for Policy Study.

Research and development has become one of the basic motors of a society where "knowledge is power." The way a government allocates its funds for research and development — and the federal government pays for more than half of all the R & D in the national economy — is an excellent measure of a society's priorities. So it is no surprise to find that the Department of Defense, the Atomic Energy Commission, and the National Aeronautics and Space Administration eat up 83 percent of Washington's R & D expenditures. In contrast, the Department of Housing, Education and Welfare receives 8 per cent. Social science receives 3.6 percent.

Health and housing are two of the most fundamental human needs — and in both areas the U.S. is hurting badly. Yet the Department of Housing and Urban Development has a total of $22 million for research and development in this area — compared, say, to the $7.7 *billion* allocated to the Pentagon. The federal government spends only $9 million for research on constructing and operating hospitals.

Family planning research gets $23 million this year. Air pollution problems get $48 million. In fact, all the sums laid out for research and development in the areas of birth control, hospitals, housing, social science, health safety standards, education, and all environmental problems together still add up to only 1/18 of the $13.2 billion for R & D granted Defense, the AEC, and NASA.

It is nothing new to be knocked over the head with figures like this. One month of the war in Vietnam, for example, costs the equivalent of a year of the war on poverty, equals all the federal housing programs, including Model Cities. After a while such statistics, like the casualties in earthquakes, become so atrocious they cease to shock us anew; the instruments by which our minds measure absurdity or outrage have only a limited calibration.

There is one difference between such figures on Vietnam spending and the R & D figures. One can argue, though not without a risky helping of liberal optimism, that the Vietnam expenditures represent a terrible but temporary aberration, perhaps already in the process of correction. The R & D figures have long-range implications. We must plan years ahead, the Pentagon reminds us, to meet defense needs. The same is true for education needs, housing needs, health needs, population control, environmental protection. If the Vietnam statistics represent a sorry present, the R & D statistics represent a sorry future.

The radical need not be surprised by these facts; they are well accounted for in his belief that current ills stem not from obtacles of knowledge but from the distribution of power: why shouldn't expenditures on R & D be distorted in the same way as other expenditures or anything else in the society? The liberal, on the other hand, ought to be truly dismayed by such facts; they indicate that he has considerably overestimated the "good will" of a society which, if knowledge were the major obstacle to successful social change, would presumably be investing a good deal more of its resources in that direction.

The problem has yet another aspect. If the radical can take these facts in ideological stride, he is, all too often, rather uninterested in them. The result is that he must talk, often unconvincingly, as though a solution for no-matter-what problem were always ready at hand; or he must speak in generalities, leaving the specific content of changes till after the goal of redistributing power is reached. That sort of talk means something to the most oppressed groups in a society, for whom any change promises to be one for the better; but it seems dangerously vague for the slightly better off who have something to lose. To the extent that expanded R & D efforts might indicate solutions for social problems which the power structure still would prevent society from implementing, the radical would have reinforced his case.

Each for his own reasons, the liberal and the radical, would do well to make R & D priorities a pressure point for change. In the process each might learn something from the other.

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DOCTRINE AND DEMOCRACY

ONLY A RESPONSIBLE CONSENSUS CREATES A PRESUMPTION IN FAVOR OF TRUTH; INFALLIBILITY IS A HANDICAP

FRANCIS SIMONS

The Dutch pastoral council, which in January drew so much attention with its demands for optional celibacy and admission of women to the priesthood, was hardly an exercise in democracy. Complaints that it was stacked with self-chosen progressives seem justified. Even in earlier sessions the representation of traditionalists was minimal; to the January session most of the few articulate conservatives that attended earlier sessions (Prof. A. Maltha, Dr. H. J. van Dijk, Dr. P. den Ottolander, Dr. A. J. Simonis, and a few others) were not invited. J. Joosten, dean of Echt, who arrived with the signatures of 1,000 priests, had to gatecrash the meeting and was allowed just ten minutes to raise a voice for the traditional Catholic values; he was listened to in silence — and completely ignored. Dr. van Dijk, who attended as a correspondent, was told by the reporter of a French radio station: "I have looked the whole day for someone who had a different opinion about the problem of celibacy than everyone here seems to have; in the end somebody gave me your name." Yet, when pressured to give clear guidelines, Cardinal Alfrink spoke of "the other half" and Bishop Bluijssen of Den Bosch of "the large group" of faithful who were not represented at the council.

What role, if any, can democracy play in matters of doctrine or of important policies intimately connected with doctrine? Obviously, people with little relevant knowledge can have no voice in questions of truth. Only scientists familiar with the topics discussed are given a hearing in science congresses. In the church too there can be no meaning in inviting unqualified people to vote or take part in discussions on doctrinal questions. Only a consensus, arrived at in an atmosphere of reason, of people with knowledge and responsibility creates a presumption in favor of truth.

What about theologians and other scholars? Evidently, in questions in which they specialized they have a more thorough or detailed knowledge than priests and bishops who made only a general study of scripture and theology. However, the task of the church is one of witnessing, of the faithful proclamation of a given, unchangeable, message, rather than of speculation about its total contents. The deeper theology tries to penetrate or the higher it soars in speculation, the more liable it becomes to be led astray from the true contents of the apostolic testimony and to lead others, even the church, into error. Theology and biblical scholarship are much like speculative philosophy, similarly tempting its practitioners to novelty and fashion. In his *History of Western Philosophy* Bertrand Russell exposed the characteristic weakness of speculative, continental, philosophy, when comparing Leibniz, a typical representative, with Locke and Hume: "In Locke and Hume, a comparatively modest conclusion is drawn from a broad survey of many facts, whereas in Leibniz a vast edifice of deduction is pyramided upon a pinpoint of logical principle. In Leibniz, if the principle is completely true and the deductions entirely valid, all is well; but the structure is unstable, and the slightest flaw anywhere brings it down in ruins. In Locke and Hume, on the contrary, the base of the pyramid is on the solid ground of observed fact, and the pyramid tapers upward, not downward; consequently the equilibrium is stable, and a flaw here and there can be rectified without total disaster."

Christian witness is concerned with the broad base of the apostolic testimony. On its solid ground of observed and faithfully recorded fact it finds the substance of the gospel message. The church cannot, of course, dissociate herself from later evidence, necessary to correct wrong notions of the past and to modify her understanding of substantially faithful but dated records. Since, however, the apostolic testimony provides both the reliable basis and the contents of Jesus' message, faithfulness to it is her first duty.

Unfortunately, many ambitious theologians and bible

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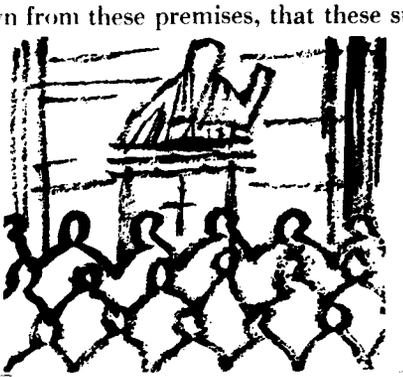
scholars have an undue penchant for pyramiding new edifices on pinpoints of hypothesis. Almost any inconsistency in the texts, real or apparent, is enough for starting a new theory, even though it is contrary to the whole broad sense of the original testimony. Thus, only a few months ago, Prof. S.G.T. Brandon, of Manchester, England, got worldwide publicity for his thesis that Jesus died a victim of a Roman, not a Jewish, plot, though the whole bulk of evidence points the other way; and one professor has lately — at last — discovered that Jesus did not hail from Bethlehem or Nazareth but from Capernaum.

The still very common and sweeping, though already wearing, attack on the historical trustworthiness of the gospels, form criticism, found much wider acceptance on the continent than in Britain — another instance of the contrast between the tendency to uninhibited speculation of continental, especially German, thinkers and the down-to-earth, pragmatic, commonsense thinking of most British scholars. Even if the two major basic assertions of form criticism are, partially or wholly, accepted, namely that the gospels have been put together from disconnected stories and sayings (what already D.F. Strauss called "a necklace of pearls of which the string is broken") and that these units were used in preaching to evoke faith, the conclusion drawn from these premises, that these stories and



sayings are therefore the *product* of faith, i.e. of religious invention, is very poor logic. Apart from other absurdities it leads to, it leaves unexplained the sudden origin and unerring selection of so many genuine pearls, which form critics also admit are real gems, not duds or phonies, and how it was possible that, in spite of the command of Jesus that they were to be witnesses of what they had heard and seen, and despite their profound reverence for and obedience to their Master, the Apostles and other disciples had within the short time of a few decades allowed the true deeds and words of Jesus to be supplanted by invented ones. However, there is some purpose behind the pseudo-logic, for commonly the trustworthiness of only those events and sayings is, in fact, denied which are inconvenient, or can be appealed to as proof of direct, miraculous, divine intervention.

Traditionally the bishops, the magisterium, had the major responsibility for preserving, and determining the contents of, the apostolic testimony, a practice that was eminently sensible. It did not dispense them from continued study and from paying attention to what scholars had to say. But, as long as they remained open to the latest relevant evidence, their special sense of responsibility and vested interest in faithfulness to the apostolic tradition and truth, their general conscientiousness, practical mindedness, and education made them on the whole immune from the itch for novelty and the most suitable body of men available to pronouce a balanced opinion on the true contents of the traditional testimony in the light of the available evidence.

Unfortunately, owing to belief in infallibility, their ability to fulfill their traditional role has become gravely impaired. This belief does not leave them open enough to new evidence. How fatal this is has become very obvious now that the magisterium itself has had to accept the major new principles of interpreting the bible. Many late doctrines have been taught or defined only because at the time they seemed clearly contained in the bible; they would not have been taught or defined if the proofs were entirely valid. This is, e.g., true of the traditional doctrine of original sin on which a whole large system of doctrine depends. It was securely based on the paradise story and on St. Paul's comparison between Adam, the father of sinful man, and Christ, the author of a new mankind. But the newer exegesis, endorsed by Pius XII and Vatican II, has shown that many bible stories are not necessarily to be accepted as history and that St. Paul (no other than Jesus himself when he, e.g., referred to Jonas' stay in the belly of the fish) intended to witness to Christ, not to the Old Testament, when he used the latter for purposes of illustration or comparison. Because the biblical foundation of many doctrines has now proved invalid, to sustain belief in them appeal has to be made to the infallibility of the church and the guidance of the Spirit; these are claimed to be sufficient guarantee of their truth even when scriptural proofs fail or evidence points the other way. But this goes against the original intention of the church when she felt first obliged to teach those doctrines, and just won't do.

When, even though in good faith, the church exceeds the apostolic testimony about Christ, she has no right to expect that she can teach such additional views with unerring certainty. The Apostles themselves, when demanding faith, appealed to evidence, to what they had heard and seen; they never laid claim to a personal, inherent, subjective endowment of infallibility which would operate and give them certainty even independently of the evidence. Nor is there any divine promise or assurance that the church received such an endowment by virtue of which she can have certainty about Christ independently of the assured contents of the apostolic witness. As soon as she leaves the sure foundation laid by the Apostles, she is subject to the ignorance and errors of her age, which extend, as experience has shown, even to her understanding of the scriptures.

The claim to infallibility does incalculable harm to the

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redibility of the church's teaching authority. It unduly estricts her ability to accept new evidence and makes her he victim and champion of past errors. An army that for oo long delays withdrawing from untenable positions to a ine that can be held is in danger of being thrown into a omplete rout. From the extended and indefensible posiions covered by her claim to infallibility the church must withdraw to the firm foundation laid by the Apostles; only from there can she halt the onslaught of the new modernism that *a priori* denies all the supernatural elements of the Christian religion. On the apostolic foundation she will find most Christians of other churches on her side in a new comradeship in arms in the battle for orthodoxy.

THEY HATE ONE ANOTHER, THE ENLIGHTENED AND THE MIDDLE AMERICAN, LIKE TWO CREATURES FROM SEPARATE PLANETS

THE POLITICS OF RESENTMENT

MICHAEL NOVAK

Catholics have played an important role in American olitics during the last twenty years: Joe McCarthy, the Kennedys, Eugene McCarthy, the Berrigans. Almost unoticed, the Nixon Administration also carries a peculiarly Catholic contribution — the politics of resentment repreented by Kevin Phillips and Spiro Agnew's speechwriter, Pat Buchanan. A great deal of the Administration's rhetoric and many of its actions manifest the bitter hostility of outsiders, delighted suddenly to be insiders and intent on ubbing open old scars to watch the blood flow again.

Phillips' remarkable book, *The Emerging Republican Majority* attempts to wed two strands of argument: that ong-term trends characterize American politics, and that nen commonly vote their resentments and hostilities. His own resentments are patent on every page of his book: ow he hates intelligent, smooth, complacent liberals, WASPS most of them. How he, Kevin Phillips, outsider in ll the ethnic patchwork of his childhood, escaping into an ntense study of charts and graphs, delights now in getting evenge — objectively, coldly, with contempt for those less ble to attend to hard realities.

And what are his hard realities? A mysticism of interpretation — a fervent belief in living organisms: emoional currents sweeping through history in ineluctable hythms, in virtual independence of concrete issues and ersonalities. Two hundred years of incredibly various istory are too short a span for anything but a Rorschach rojection. Dialectical materialism and emergent Republicanism may appeal to the mystical and doctrinal temperament; the empiricist is more apt to attend to specific concrete events, specific personalities, specific concatenations of issues and challenges. Trends are neither causal nor inevitable.

That there are special opportunities in the 1970's for the politics of resentment, I would be the last to deny. Well in advance of the Nixonian invention of "the silent majority," I wrote in *A Theology for Radical Politics* of "the tyrannical majority" which was the bane of this nation's possibilities for liberty and justice for all. My analysis was based not at all on electoral or demographic trends, but on the very weak commitment of the majority of Americans to liberty and justice. In Phillips, one may see such a weak commitment honed to the edge of a long-controlled rage.

For what does Phillips' argument come down to? That the Democratic party has become the champion of the poor and the non-white, and that the resentment against WASP culture (formerly Republican) which is common both to him and to many traditional Democratic voters has been transformed into resentment against liberal intellectuals, the media, and the Northeastern establishment, whose weak-mindedness led them to link their future to that of the poor and the non-white. Blue-collar workers and suburbanites alike are not, in Phillips' account, *for* very much (except more of the fantastic prosperity these last forty liberal years have brought them). What is fundamental to Phillips' analysis is what they are *against*: the extension of that prosperity to the poor and the non-white. On that passion, he envisages a Republican future to last the rest of the century.

There is more to it than that, of course, and Vice President Agnew's speeches have picked up where Phillips left the basic analysis. An astonishing number of Americans place a peculiar construction upon the meaning of moral-

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ity, patriotism and education. Let us look at it from Agnew's and Phillips' point of view.

The Democrats, these last years, have gotten unbearably missionary. They preach too much. Social conscience stuff, by guys driving either limousines or academic Porsches. And, above all, an insufferable sense of superiority. The lower-middle-class can sniff an effete snob at twenty paces, and too many liberals are solicitous toward blacks in the far-off South, contemptuous of the roughnecks working on the new building down the street. Liberals worry more about enlightening South Carolina than about giving a hand to the truck-driver with five screaming kids in small plastered rooms in Long Island City.

The symbol of superiority is "enlightenment." The economic base of the new snobbery is the knowledge industry: media and university. From these pulpits, the ordinary man is lectured on his racism, his militarism, his Nazi-like patriotism. He is told how unenlightened he is, how very like a pig he is. He is supposed to love his enlighteners.

There are in America today two quite different moralities, two quite different patriotisms, two quite different conceptions of education. What the lower classes call moral, liberals find the highest immorality; and vice versa. What one group calls patriotic, the other finds treasonous. What one group calls good education, the

other condemns. We have courses, now, in black studies. We probably need cultural exchanges between liberals and conservatives in our midst as well.

The enlightened, naturally, think that enlightenment is the essence of progress. He is moral who acquires autonomy, is critical of social and political institutions, stands skeptically alone and unattached, explores his own desires and inclinations, enjoys seeking out his social and personal hang-ups in order not to conform to them.

The lower-classes think that harmony with family, social, and political institutions is the heart of morality: not craven conformity but common-sense harmony. He is moral who lives in decent harmony with imperatives of good order in his personal, familial, and political life. Strong passions of anger, self-assertiveness and physical violence are considered merely human, manly, liberating; the exploration of sensuality and delicate sensibilities is considered effeminate. There are strong sexual inhibitions, and inhibitions over the public use of obscenities. But graffiti in lower-middle-class Men's Rooms, the language of the barracks, and the sexual mores of the lower-middle-classes have their own vividness. There seems, in fact, to be a kind of mutual sexual envy between the upper- and the lower-classes — their inhibitions, opportunities, and excitements run in different channels. (Think of the lower-middle-class figures in *Portnoy's Complaint*.)

The lower-classes pride themselves on their love for the flag, on their willingness to sacrifice their lives for it, on their willingness to trust and to follow their national leaders. In the nation they find a sort of self-transcendence: its needs take priority over their personal needs. The flag is their proof that they are not self-centered, swinish clouts. Attack their flag, and you attack what they value more than life itself.

The enlightened do not, of course, believe in direct and simple loyalty to the nation. The critical self is self-centered and suspicious of all social or political infringements on its inner freedom (censorship, loyalty oaths, external social discipline, military regimentation). "Dissent" is a symbol more powerful than the waving of a flag. To the lower classes the flag speaks of loyalty and pride. To the upper classes the flag first symbolizes (although they may be embarrassed by any symbols but words) dissent, let-me-alone, and possibly *noblesse oblige*. The enlightened classes seem to give a free personal hedonism highest priority as a social symbol. "Self-sacrifice" is not an unambiguously good word for them, although "dedicated public service" may play a similar function. Even the radical children of the enlightened are usually boggled by the social disciplines imposed by a real revolution, as in Cuba.

From education, the lower classes expect a heightened loyalty to familial, social, and cultural harmony. Young people should understand the inherited values more deeply, come to love them more explicitly, learn to make them relevant to new situations. Dissent has only a minor role to play. The tradition is seen to be so infinitely richer than the individual that common sense asks the dissenter: "Just who, pigmy, do you think you are?" At its worst, the education of the lower classes is utterly by rote and produces, in sequence, conformity, apathetic *ressentiment*, cannon fodder. (It is as if American education were organized according to Plato's *Republic*: suburban children, like gold, formed for leadership; lower-middle-class, like bronze, formed for loyalty; the poor, like lead, formed for inertial needs, to be pushed dully here, there.) At its best, the education of the lower-middle-class produces highly motivated, hard-working, clean-cut, loyal kids: Boy Scouts, All-American types.

The enlightened, of course, despise the products of lower-class education, even at their best. For the enlightened prefer a kind of cynicism, skepticism, and alienation. "Sophistication" involves a degree of bitterness and hos-

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tility toward everything merely loyal, faithful, true. The complacency of the middle American stirs in the enlightened unsurpassable rage.

They hate one another, the enlightened and the middle American, like two creatures from separate planets. Intercultural communication is virtually impossible. The education of the enlightened is enlightenment "from," and middle America is what enlightenment is from. Education and the media are the political (religious?) instruments of converting America from darkness to enlightenment. And Agnew pictures the Administration as the religious (political?) instrument of defending the kind of morality, patriotism, and education the tyrannical majority have long kept safe from liberal criticism, liberal conversion.

Phillips is probably right that major ethnic groups, largely Catholic, are being driven from the intellectualist liberals and attracted by conservative rhetoric. The Procacino Democrats in New York are apparently iceberg-cold toward Arthur Goldberg, for example.

The Political Realities

No doubt, *ressentiment* plays a great role in those primitive emotions which govern voting behavior — witness the savage *ressentiment* on whose tide Hitler came to power in Germany. But it is not at all certain (a) that the Republicans will be swifter than the Democrats in diagnosing and speaking for the inner pain felt by the lower-middle-classes, and thus easing the *ressentiment*; or (b) that the Republicans will do anything concrete to meet the needs of the lower-middle-class white. Those needs include more self-determination and pride on the job, more prestige in the nation, more dignity — as well as better housing, a sharp control on inflation, full employment, more scholarships and welfare (so that non-whites and whites don't have to compete for the same small piece of pie), far more beauty and peace and easy transport and security in the cities and boroughs in which they live.

These needs, especially those of dignity, are primarily spiritual. But they will be met seriously only if undergirded with an end to public squalor, which only the wealthy in our society now escape. The lower-middle-classes have no ideological objection to public spending on their account. Conservative Republicans do have such an ideological objection, and that is the ultimate contradiction between the conservatives and the ethnic minorities.

Who, really, do the Republicans represent? They are acquiring a large stake in the Bourbon South, but the populist South still belongs to Wallace — and the populist South is for the little man, for liberal economics, for public spending of a high order. The Republicans represent the retired folks of Miami, the Southwest, Southern California. Increasingly, they represent the new rich of the huge technological industries of the Southwest and West. These are not, again, the little people or the ethnic minorities. It is possible that even a slight shift in national issues, particularly economic issues, would prevent the Republicans from gaining the permanent loyalty of the ethnic minorities that used to be Democratic. Class issues, outside the Deep South, are stronger than racial issues. A man can run for the little people, against the big-money people. He can "out-Wallace Wallace" on the hard economic issues of unfair taxes, arbitrary credit and insurance procedures, inflation, job insecurity, limited educational opportunity, scarce housing, be in favor of civil rights and integration, and generate a great deal of excited support.

The key to the politics of resentment is to play the lower-middle-class white against the poor non-white. Both are made to compete for dignity, jobs, schools, housing, welfare, while the suburban rich go on unopposed to higher and higher standards of living. The interests of the lower-middle-class white and the poor non-white are identical. Both together, they need a larger slice of the American pie. United, they can prevail; divided, they doom each other.

The war in Indochina, of course, gives the Administration the initial loyalty of the lower middle classes; they are proud to rally round the flag reflexively. But it is a mistake to think that they like this war. Gallup polls in February and March showed that more construction workers, for example, were for immediate withdrawal than any other occupational group. The Agnew rhetoric, aimed against the privileged and the educated, pleases the lower-middle-class. But if Administration policies deliver enlarged warfare in the quicksands of Southeast Asia, more inflation and less housing, less monies for low-tuition higher education, and unemployment, rhetoric alone will not make Republicans emerge as winners. It is quite possible that Republican ideology both in war and in economics will succeed in snatching defeat from the very jaws of their promised emergence.

The issue is still open. Trends have no magic in them. Everything depends on performance and skill. The greatest danger in the politics of resentment is that when skill fails, as it was failing Wallace in Alabama, sheer racism will become its desperate focus. On that ground, Phillips might also be coldly correct. Even there, however, the logic of the pocketbook — understood as an issue on which all the lower-classes, white and non-white, have identical interests — has a very good chance of prevailing. One thing Republicans never could do is to keep the economy prosperous, while enlarging the base of those who share its wealth.

In his *A Nation of Immigrants*, John F. Kennedy quoted a speech of F.D.R. to the Daughters of the American Revolution: "Remember, remember always, that all of us, and you and I especially, are descended from immigrants and revolutionists." Somehow, Democrats not only find it easier to remember both those things; they also invent programs with both in mind. At present all the Republicans have is rhetoric — and resentment.

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BOOKS

Madness as an existential solution to an existential situation

The Divided Self

R. D. LAING

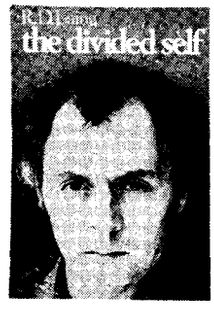
Pantheon, $5.95

Self and Others

R. D. LAING

Pantheon, $5.95

WILLIAM F. LYNCH



There is no doubt that these two basic books of R. D. Laing, *The Divided Self* and *Self And Others*, are here re-presented to us in new and common cloth-bound form in the hope that they may be found intensely relevant and may become new rallying cries or points of illumination for all those who want to know what in the world (or in hell) is happening to us. Laing is a good man and a fascinating writer; he is a student, sometimes a critic, just as often a recommender, of forms of madness. On the surface he is absolutely clear, but because of where we are today, half mad and questioning all the forms of sanity, it will be difficult not to read him simplistically. His argument about madness versus society is powerful but complicated.

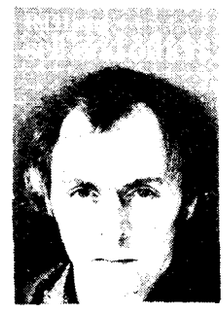
The kind of human being Laing, or any psychologist worthy of his salt, wants is one who is thoroughly separated out from the world (ontologically secure in his autonomy) and solidly, reasonably related to the world. These two factors, autonomy and relationship, do not destroy each other but interpenetrate and help to create each other. But much of Laing begins to be understood with great clarity as we follow his study of the corruption of these two great forces (of the inner and outer life) and their tragic polarization: ". . . the polarity is between complete isolation or complete merging of identity rather than between separateness and relatedness. The individual operates perpetually between the two extremes, each equally unfeasible." (Divided Self, p. 56)

In the schizophrenic (and, shall we say, in how many approximations to this sickness in our culture) the individual relates to a mechanical world in a mechanical way through a false self or a false-self system, through a persona, a mask. This is the only and submissive way he can find to handle a demanding world. But it really means death, the death of the 'true self.' For "when someone says he is an unreal man or that he is dead, in all seriousness, expressing the stark truth of his existence as he experiences it, that is — insanity." (DS p. 39)

On the other hand the "inner self" solves the problem by releasing itself from the objectivity and conditionality of any real world; it becomes volatilized and unreal; far from being creative or omnipotent it becomes sterile and impotent, and is charged increasingly with hatred and fear.

It is these sharply conceived images of an empty inner life and a mechanical outer life within a conforming and technological culture that are now making it possible for Laing's books to re-emerge as symbols and explanations of present social woe and many madnesses. He has done a particularly forceful job in his description of the ways in which the false and external self becomes more and more extensive in its operations. Instead of achieving that new autonomy without which we cannot live, it moves more and more into a destructive form of autonomy which really means separation from any form of true self and alienation from true inwardness; it becomes more and more dead and mechanical. And surely there must be an inward rage and terror present underneath. So the man goes from being good, to being bad, to being mad. Madness is being described as an existential solution to an existential situation. It is also the search for the 'bright gold,' for 'the pearl at the bottom of the sea.

These analyses are presented in terms of the language and theorizing of existentialism and phenomenology; there is an occasional harsh criticism of classical psychoanalytic theory which is based on the assumption that the latter is not existential in any broad human sense, not really interested in the present social reality situation of the ill. Though I have myself always found it ironic, in the face of *this* frequent onslaught against Freud, that Ernest Jones, his most important biographer, insists that the greatest, the most distinctive achievement of Freud was not the analysis of the unconscious but the clinically developed distinction between the pleasure principle and the reality principle.



I have two quite radically different judgments on the work of Laing. The first is that from the very first occasion of coming upon him some years ago he emerged as a sharp and exciting thinker whom I recommended to others. I still do.

My second judgment is that these two books, especially *The Divided Self*, now stand in dire need of supporting volumes or else they are in danger of becoming sources of polarization, cliche and stereotype themselves. If we use the topology of the outer false self and the inner empty self too indiscriminately, if we do not break this topology down into all kinds of separate problems, and if we extend the wasteland image of the world to the point of paranoia, as we have, then we may be doing the popular but not the scientific thing. On the one hand this mad world is indeed driving us mad; on the other hand it is our mad selves that have made the mad part of the world. We are again in the middle of the perpetual quarrel between Pascal and Rousseau.

Again, I for one do not like this decisive distinction between false self and true self. We need a better mix in our time than that and it is hard to say which is the more unendurable, with false selves or true selves.

Finally, a word about madness as a solution. There are many forms of madness that are not worth talking about. They are chosen as a solution, but solve nothing. But the creative and frightening return to an inward life that will restore the sense of self as a

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preface to social reality is what R.D. Laing is really talking about; of course it is the great need, really solving everything. I wish that he would responsibly write several more books on the various forms of this madness. He has it in him to do it.

On the other hand he also has a right to sketch a charter that should be filled in by others, each according to his mode and need. For example: the Catholic church is now trying manfully to correct its weaknesses and dishonesties in the political order of structures. But this is only one form of honesty in the Church. There is no sign that it is turning inward toward the life of the mind and toward an awareness that this is not yet a great theological moment; nor is there sign of awareness that this is not a superior moment in the life of the imagination. How then shall we go mad in our own mode, honestly and not journalistically?

This is an example of what I mean by breaking down these concepts of madness, true and false self, into all their diverse forms. Even Euripides did this as early as the writing of the *Bacchae*.

In that great play Pentheus dies a tragic death because of his absolute rejection of madness; but his mother Agave suffers even more terribly because she accepts madness without distinction. The problem is to go mad with distinction.

Toward a Reconstruction of Religion

EUGENE FONTINELL

Doubleday, $5.95

WALTER ARNOLD

Reconstruction implies collapse. So the first condition of the task suggested by this book's title seems to be fulfilled. But religion does not really exist, as the author points out, only religions, or ultimately someone's religion. Therefore, since he writes honestly from his own religion first, Prof. Fontinell is concerned most directly with the Catholic church today and in America. Nevertheless his analysis and recommendations are pertinent to the religious situation generally and do bear upon all mankind's quest for meaning.

Calling his work "a philosophical probe," Prof. Fontinell, who is chairman of the philosophy department at Queens College, has chosen adventure over safety and thereby achieved one of the most cogent and stimulating essays in the philosophy of religion that I have read in quite some time. It is properly analytic and critical without losing sight of the social and historical matrix of religious experience. It comes to sufficient particulars without being constricted by them. Throughout, it is written in an admirably clear and pithy prose which makes reading it a pleasure as well as a benefit. Surely there are hard questions that remain after hearing Prof. Fontinell out, but one has the feeling that he would readily admit that. He has not attempted to build a "high priori" mansion but a modest habitation, one might almost say a *development* for the modes of religious life and spirit.

The suggestion in the title of John Dewey's great *Reconstruction in Philosophy* is hardly accidental. The author writes out of "the American angle of vision" and believes that the pragmatic approach to religion, indeed to reality, is the most congenial and fruitful one available to Americans who want to rethink the categories of religion, particularly the Catholic religion today. This is, of course, a sea-change from the attitudes of most Catholic thinkers, for whom, until very recently, pragmatism was anathema, when it was thought about at all. In fact there is still an ignorant scorn of the contribution of pragmatism, now coming from the Catholic and non-Catholic New Left.

As anyone knows who has read the pragmatic fathers of American philosophy, Peirce, James, Mead and Dewey, their thought is filled with leading ideas of great value to understanding religion and sympathetic with it. Particularly in *The Varieties of Religious Experience* William James has given us one of the indispensable works on the sources and meaning of religious insight. And John Dewey in *A Common Faith* has contributed one of the most generative works on the social reality and function of religion. These two books alone could supply any imaginative reformer of religion with a full program.

"I am not interested in any reconstruction of religion that is not simultaneously a reconstruction of man and his world," the author avows. Accordingly, he takes the whole scope of pragmatism, as a theory of meaning and truth and as a metaphysical orientation and a life philosophy and seeks to apply it to some of the problems of religion today, particularly those of religious truth, morality, God and the historical practice of religion.

Despite arguments about the meaning of pragmatism — it has as many meanings as Wallace Stevens found ways of looking at a blackbird—it does seem to me that one of the most constant principles of the pragmatic outlook is that the value and, finally, the truth of any idea or doctrine or practice depends upon whether it contributes significance to life, whether it does or does not enhance the quality of individual or community life over a period of time. In other words, the essential question from the pragmatic stance is always, What difference does it make? What difference in experience does, say, believing or not believing such and such a doctrine or system make? This is not an easy test to make, though it can be caricatured, but one can see right away that a great many things now "essential" to various religions would not pass the test.

One crucial idea that does not pass for Prof. Fontinell is that of religious faith as any kind of knowledge. "To state my position in its sharpest and starkest form, let me say that religious truth is characterized by faith and faith is *not* knowledge, whether about God or man or the world." One can see some good reasons for this stand—past abuses, confusions of realms, begging the question—but that does not make it any more acceptable. First, in making such an absolute distinction as he does between belief and faith and a consequent absolute denial of any intellectual content to faith, it seems to me that Prof. Fontinell involves himself in an inadmissible dualism of consciousness and meaning. And certainly pragmatism is anti-dualistic. Second, I would argue on good pragmatic grounds that faith does give a sense of reality both subjectively and communally that can only be called knowledge and that is central to the meaning of religion for most people. There is a curious confinement of "knowledge" in the book to science or rational knowledge. Aside from the fact that it is not clear what these modes of experience "know," that narrow definition is certainly against the spirit of James' radical empiricism. When a Christian or any other man of faith says, "I know that my redeemer lives," can a philosopher legitimately say, "But you can't *know* that"?

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This is not to say that religion is a rational phenomenon, nor does Prof. Fontinell make that mistake. However, he has taken a thoroughly philosophical approach to the reconstruction of religion, and one is bound to ask, Can religion be reconstructed that way? This is the paradox of the book: the philosophical outlook is practically forced to deny most of the special characteristics of religion, its sacred and transcendental attributes, so that one is left with something like a distilled religious humanism. One of the difficulties of the work is that pragmatism tends to become a court of last resort for the recognition of realty. The author comes perilously close to writing a justification of the ways of pragmatism to God and man.

What no concerned observer of the present scene can deny is that, to speak now only of the Catholic religion, if the Catholic people, pope, bishops, clergy and laymen, were to adopt and apply the principles outlined by Prof. Fontinell, then indeed we would be on the way to a truer, more vital religion. For those who need a philosophical critique and vision of the religious life he has shown how a native perspective may be just the right one and the one most adequate. For Catholics in particular he has demonstrated a philosophy of religion which does not reject anything living of the central tradition while it helps to create the faithful community.

Door into the Dark

SEAMUS HEANEY

Oxford University Press, $3.75

JOHN FANDEL

"Living displaces false sentiments," Seamus Heaney wrote in "The Early Purges," shocking an SPCA-sensibility with a youth's initiation to a hardened view of killing "pests" (kittens, pups, etc.) "on well-run farms," in his first book, *Death of a Naturalist*, poems representing growing up on a Derry farm, in scenes and incidents attesting the assertion through words hard and clear: life does not afford averted look or euphemism. His poetry was in the looking and saying, giving the "soilreek" of that life, as a *Spectator* reviewer surveyed his witness. He looked hard at things until things looked hard at whoever read his images of them. Not brutal, not blunt, a careful wielder of words to bear the burden of what he saw to the bone, he wrought stunning poems. As stunning, these thirty-four new poems, as hard and clear, well wrought, image the same direct response to the cares and casualties of a way of life, typically in seven poems "for the fishermen."

These seven, "A Lough Neagh Sequence," reveal the fatalistic outlook of the eel-fishers who "never learn to swim": " 'We'll be the quicker going down' "; and describe with a fine scrupulosity their quiet actions of hunting bait by lamplight, "Silence and curious light gathers bait," nightcrawlers, those "Innocent ventilators of the ground"; of setting the lines, "The fishers . . . pursue the work in hand as destiny"; of "lifting" in the "slippy/Haul" of eels "sucked home like lubrication." The seventh poem, "Vision," contrasts in time and understanding, the boy and the man he becomes in the eel-fisher's world. The eel's world, too, its habitat and habits, is depicted in two poems, ten lucent and fluent sentences, not simply a passage from a naturalists's notebook, the uncanny comprehension of a creature — nearly, without "false sentiment," a compassion. The terrible accuracy makes this sequence a meaning other than a slide-series.

The terrible accuracy in all the poems makes any one of them more than an image. The relentless shaping of detail ordering precision in language, the eye looking until seeing becomes a word finer than almost right, makes the image a poem is, for any poet, metaphor. It is inevitable. Conscious pursuit of metaphor, the intention to make it, practically always fails — peters out as simile. So "Night-Piece," the first poem, a painfully clear account of a horse's death told in twenty-nine words, stands for other decomposition, as it sets the pattern for this honest collection, metaphor, unpursued, incontestably achieved. Its follow-up, "Gone," keeps the pattern. So does "Dream," next. Fourth, "The Outlaw," couplets narrating coupling an "unlicensed" bull and a "nervous" cow, seems at first merely — if this word can apply to anything — that. The resonance, reverberations, decides, finally, as all its successors support, the nicer difference: poetry.

Poetry "displaces false sentiments," as living does. Living precedes writing about life and informs poetry; poetry informs life. The life this poetry informs us about is our own told to us by one living close to a land and its life, the local color not limited by pastoral boundaries to be flatly parochial, exotically itself. Reading about a blacksmith, a thatcher, a fiddler, croppies and farmwives, their requiems and field-lunches, their worship and marriages, the woods and hills and blossoms and tides, is an epiphany, enlightening our attention to ways somewhat legendary for their charm, necessarily mythic in their catalysis. What is human warms us to our humanity, as the beauty of it is told to us by others unselfconsciously accepting theirs, being human. As Seamus Heaney recreates living, we too are recreated through his lovely lithe recreations, our false sentiments displaced by living poetry.

Contemporary Problems in Moral Theology

CHARLES E. CURRAN

Fides, $6.50

Three Issues in Ethics

JOHN MACQUARRIE

Harper & Row, $4.95

RAYMOND A. SCHROTH

Today a social institution, whether it be the church or the state, will have as much moral authority as it earns. The moral philosopher or theologian, therefore, who works from within an ecclesiastical tradition, can no longer expect that his conclusions or his casuistry will have the same binding or liberating force they had when the institution's authority was more readily accepted.

In these two fine books on moral problems, written from slightly different traditions, Charles Curran and John Macquarrie face similar problems. At a time when the natural law theory has been misused — as it was in *Humanae Vitae*'s narrowly biological argumentation — they would revitalize and broaden our understanding of natural law. When the "new morality," almost by default, has won popular adherence, they argue compellingly against the individualism and subjectivism of radical situation ethics, while striving to free Christian ethics from rigid legalism without downgrading the value of law. When extremely complex problems of a secularized technological society threaten the theological generalist with obsolescence, they argue for

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specifically Christian viewpoints on a wide range of social issues.

In dialogue with their contemporaries—Paul Lehmann, Paul Ramsey and Joseph Fletcher — they are trying to regain lost ground for their science and their faith by building an ethical system for today which is flexible enough to let modern man become, to a great extent, his own moral philosopher, and still be informed by the example and teachings of Christ.

Perhaps Fr. Curran's outstanding characteristic is his insistence on theological continuity. If his style becomes slow, plodding, dull, this is the price the reader willingly pays for the scholar's thoroughness and precision as the author moves methodically through magisterial pronouncements and the work of previous theologians from Ulpian to Haring to show at least some slim precedent for his own progressive conclusions. I suspect that Curran's starting point is often his compassionate pastoral insight on some issue where he sees a need to break with the church's traditional discipline, such as the requirement that all mortal sins be specifically confessed. Then he searches the tradition looking for interpretations, exceptions and cultural or historical changes that would free us from the law.

Here are some of his conclusions. Considering the fact that the sacrament of Penance is in drastic need of reform, we must develop a plurality of rites and not require specific auricular confession of "mortal sins" to the minister. Since the Eucharist is a sacrament of forgiveness, someone conscious of serious sin should not have to confess before receiving communion. Recognizing man's general sinful condition and understanding serious sin in the context of man's "fundamental option," it is difficult to see how many so-called sexual sins can still be judged even materially grave. Curran considers masturbation, particularly by young people, relatively unimportant; he grants that homosexuals who cannot be helped by therapy must be allowed some sexual fulfillment; and he acknowledges occasional cases when pre-marital intercourse for engaged couples can be condoned.

In a chilling chapter on genetics he warns that "the Christian vision of man and his world cannot accept any utopian schemes" and reminds us that the fact that man is scientifically capable of doing something does not mean it should be done. Nor does the fact that a patient consents to a particular operation make that operation right. I would like to see Curran react to a recent story in the Washington *Post* (May 24, 1970) about a Negro family suing the Medical College of Virginia with the charge that the heart of Bruce C. Tucker was untimely ripped from his dying body so the college could use it for its first transplant operation. The *Post* adds: "The overwhelming majority of heart transplant recipients have died and the operation is rarely performed at present." I don't recall much protest from church moralists during the transplant craze.

Hopefully Curran will devote more and more of his attention to social morality; but the irony — even tragedy — of his work on sexual morality is that it may come too late. He is a moderate whose conclusions, coming from the president of the Catholic Theological Society ten years ago, would have seemed bold. Today I suspect that those who most need moral guidance on the use of sexuality, the young, would thank him for his trouble but politely indicate that they had long since stopped listening to the church. They may have replaced their Catholic high school thou-shalt-nots with a vague mixture of situation ethics, sincere affection and irresponsible individualism, but they agree that the church as a human teaching institution, in its past overemphasis on sexual sin and its neglect of more difficult issues like race and war, has squandered a good deal of its moral authority.

John Macquarrie, who has recently been named Lady Margaret Professor of Philosophy at Oxford University, is not bound in the same way as Curran by the authoritative pronouncements of ecclesiastical authority, yet he shares his colleague's respect for authority and continuity. The substance of the Christian life, he maintains, remains essentially the same, but we must look for a new way of understanding it and relating it to today's world. His book, based on a series of lectures given in several American colleges, is a wide-ranging and discursive attempt to found a new Christian ethic on our new philosophical understanding of human nature: social man changing, a responsible agent being-in-the-world. Religious faith's role, he says, is not to preemptorily absorb the humanist by baptizing him as an "anonymous Christian" but rather to "lend depth to moral obligation" and "encourage moral effort by relating it to an objective ground of hope."

Three Issues in Ethics is a little more imaginative, better written, and, in the long run, less satisfying than *Contemporary Problems in Moral Theology*. There are illuminating observations on eschatology and the realities of sin, conscience and grace in secular culture; yet his most pertinent comments, I believe, are on Christology, since this is where Christian ethics must receive its distinct informing spirit — as we see the human Christ attaining the fullness of perfection by giving up all other human possibilities through his self-emptying love, and thus manifesting the "glory of man."

Even though Curran and similar synthesizers may not be considered creative theologians, the high quality and relevance of his work — along with that of Richard A. McCormick, S.J. and Robert Springer, S.J. of *Theological Studies* — shows that the renewal of Catholic moral theology is under way. And Macquarrie's parallel efforts to ground moral judgment in the interacting shared human and religious experience of modern man is a sign that a Christian ethic can continue to both challenge and serve society more than a merely secular humanism.

Yet the authority problem remains. If the moralists are to serve effectively as the conscience of the church, and if the Christian church is to be the conscience of the world, the institutional church must, by internal reform, regain its moral authority. Otherwise moral theology is a purely speculative endeavor, an intellectual exercise somewhat less fruitful than mathematics or literary criticism.

The church, Curran says, must be fully aware it is a *pilgrim* church. It can no longer afford the luxury of absolute certitude in its pronouncements. Rather it must become a prophetic teacher raising embarrassing questions in constant dialogue with a larger society. But the church that does not, in presenting its face to the world, visibly represent the life-giving words and death of Jesus has no place for Curran, Macquarrie and their co-workers. It is like John the Baptist wearing soft garments, lounging

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under a palm tree, drinking wine and smoking hash, waiting forever in the desert for someone to come out and make an appointment to be baptized.

The Hudson River

ROBERT H. BOYLE

W. W. Norton, $6.95

DAVID CORT

Robert Boyle's book on the Hudson lovingly describes an indomitable river that has refused to die except in that stretch called the Albany Pool, a classic sewer. For from Albany to the sea the Hudson is a tidal basin sloshing its pollutions eight miles with each tide and somehow maintaining the aerobic bacteria and supporting two-score species of fish, including 17,000,000 striped bass. This incredible story of a river's self-preservation against terrible odds should humble the polluters and inspire conservationists. Neither Mr. Boyle, nor the Hudson, gives in to the paralyzing cry of "All is lost!"

As exemplified here, conservation requires love and knowledge of the habitat and its creatures. The relations between the two (that is the meaning of ecology) are miraculously perfect and complex and, yes, mysterious. A constant keening of "disaster, desolation, abomination" insults the majesty of the natural world and will persuade some to give up on what can yet be saved.

Mr. Boyle is a working conservationist, not a lamenter. For example, he and his Hudson River Fishermen's Association noticed that the Penn Central had been flushing oil wastes into the Hudson at Harmon for decades, sometimes covering three square miles, drowning waterfowl and killing fish. Their complaint to the responsible agency, the Corps of Engineers, brought the lick-spittle reply, "We're dealing with top officials in industry."

But Boyle had discovered that polluters had been subject to fine and imprisonment for 80 years under two federal statutes, half the fine going to the complainant. After his book had gone to press, the Penn Central was finally fined. But now the majestic Corps of Engineers ruled that the Hudson River Fishermen's Association had not been the complainant and could not be awarded half the fine (which would of course have been applied to other complaints).

One should not conclude that the Corps of Engineers are the snake's-belly of bureaucracy. Boyle brings out that the same awe of industrial polluters and a similar indifference to the habitat are shared by the New York Health Department, Conservation Department, Water Resources Commission, Interstate Sanitation Commission, and the Federal Water Pollution Control Administration, to name a few. Government, especially in the bureaucratic form, is often an accessory before and after the fact to the worst abuses of the habitat.

Boyle shows that so simple a form of pollution as hot water may soon be in position to destroy all life in the Hudson. A total of 24 nuclear power plants are in prospect for the Hudson; these would use river water and then return it to the river about 20 degrees hotter. An H.E.W. radiological expert was heard advising that the whole matter of nuclear power plants would have to be observed for 50 years before any judgment could be made. In fact, the first 24 hours would make the decision: hot water, elimination of dissolved oxygen, increased pollutant toxicity, increased metabolic rates of all living creatures, accelerated growth of blue-green algae, gasses that can peel the paint off nearby houses. Total death. Fifty years later, we could come out and scrape up the dry scum of the H.E.W. man.

And where is Governor Nelson Rockefeller? In May 1968, according to Boyle, he is busy rushing through the legislature, without hearings, without debate, a bill giving great powers and moneys to an Atomic and Space Development Authority, which would explicitly "supersede" all public service and conservation laws whatsoever. Rockefeller's lust to get on the side of atomic power is evident, at whatever ruin of the habitat. And what is the word "Space" doing here? Does Rockefeller also want the Moon? The word reveals a lunacy.

Again, in 1965, the voters of New York State, by a record vote of 4-to-1, authorized a billion dollars to clean the Hudson. The target date was 1970. Work hasn't started yet, in 1970, though Rockefeller has busily poured money into highways. Other bills in 1965 opened the Rockefeller estates to highly profitable development. (The great thing about electing rich men to high office is that they don't need the money.)

Human mischief is not the main theme of Boyle's book; which, instead, is natural magnificence. The Hudson is perhaps 75,000,000 years old; during the last Ice Age it ran 120 miles out into what is now ocean and carved a deep gorge; New York is the largest port in the world but just now only the second busiest (after Rotterdam); until mid-19th century New York's chief port was along the East River, not the Hudson; the Hudson's surface is level from New York to Troy; the salt line ends at Newburgh.

The early white arrivals were amazed by the fragrance of the air and the purity of the water. New York then had 350 square miles of the finest oyster beds in the world. And the river is still magnificent. Boyle tells of catching fish of species and sizes that could not, according to the academics, possibly have been there, but were.

Perhaps because of the congestion of races in New York, one must be careful with any historical fact. Dutch New Amsterdam was hardly Dutch at all; 18 different languages were spoken. Because the Algonquians lived along the lower Hudson, the whites took over their local words, papoose, squaw, wampum, wigwam, and also the Algonquian word "Iroquois" meaning "real adder." The Iroquois in turn called the Algonquians, Adirondacks or "tree-eaters." And the Iroquois still call every American President, from Washington on, Homandaganius, meaning "destroyer of towns."

This last, while fascinating, is a form of gossip, but books about the Hudson tend to fall into gossip, after the model of its first great gossip, Washington Irving. The previous classic on the Hudson was Carl Carm-

REVIEWERS

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David Cort is the author of *The Glossy Rats* (Grosset & Dunlap).

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er's *The Hudson*, recently revised and republished. It is at its best when it tells such great and little-known stories as the rent revolts of Prendergast and Boughton. It is at its worst when it develops an unqualified contempt for the early American settlers — in a fashion that has certainly caught on, and remains ignominious. But after Carmer has blackguarded the great names of Livingston, Schuyler, Morris, Van Rensselaer, the American Revolution obliges the author to turn around and ennoble the same names. But Carmer is not necessarily doctrinaire. He gives generous homage to the Rockefellers for their preservation of historic buildings.

Boyle's book is the true classic, and will not be superseded until somebody is found who knows and loves the Hudson better than Boyle. Both he and the Hudson defy anaerobic bacteria and anaerobic politicians.

CORRESPONDENCE

(Continued from page 475)

Oesterreicher puts his specific arguments within a highly dubious context in the first paragraph of his letter-refutation. Without any reservations whatsoever, he asserts: "The state of Israel is the visible expression of the permanence of the Jewish people." In this one brief sentence, then, Oesterreicher, with no additional explanation, wipes away as visible expressions those things that many Jews (and non-Jews as well) assert, e.g. the positive accomplishments and contributions as Jews of Jews living in places other than the "supposed" nation-state of their own and the continued, if at times tragic, existence for hundreds of centuries of Jews throughout much of the world as a unique and viable people without any kind of nation-state of their own. Oesterreicher, moreover, should know that today, twenty-two years after the creation of the state of Israel, little more than twenty percent of the world's Jews live in Israel and few of those not living in Israel, regardless of their pro-Israel feelings, view that state as the kind of visible expression Oesterreicher asserts.

In his second sentence, Oesterreicher goes even further and asserts that the state of Israel, together with Judaism, are the "banners of God's fidelity." For Oesterreicher this may be a matter of faith, but here again he should know that this has not been or is it now necessarily a matter of faith for others. Certainly, it is not a matter of faith for most Arabs, be they Christian, Moslem, or secularist. Many outstanding Jewish thinkers, moreover, have denied and-or still deny that the state of Israel so qualifies. These Jewish thinkers run the gamut from some of the most Orthodox and traditional to the most Reform and free-thinking. Some of these Jews have been and-or still are opposed to Zionism; some have been and/or still are Zionist-oriented in many ways. Should Oesterreicher by chance not realize this, he should begin his needed search for additional understanding by reading five relatively recently published works by Jews: Michael Selzer, ed., *Zionism Reconsidered* (New York: Macmillan, 1969); Emile Marmorstein, *Heaven at Bay: The Jewish Kulturkampf in the Holy Land* (London: Oxford, 1969); Uri Avnery, *Israel Without Zionists* (New York: Macmillan, 1969); Jakob Retuchowski, *Zion Reconsidered* (New York: Twayne, 1966); Maxime Rodinson, *Israel and the Arabs* (New York: Random House, 1968).

Within his dubious context Oesterreicher puts his specific arguments. Although he charges Fox with using "quarter-truths," Oesterreicher excels in such usage. He argues, for instance, that Fox incorrectly blamed the British for aiding the Zionist colonization of Palestine. Oesterreicher demurs generally on using the term colonization but also writes that the British actually hindered Zionist efforts to settle Jews in what was then called Palestine. The British, caught in the middle and unable to handle the Palestine situation adequately, did in certain respects hinder the Zionist settlement efforts. Yet, the over-all British aid in certain other respects to the same Zionist effort is so much a part of the historical record that sophisticated Zionists often admit to it.

Oesterreicher himself uses another "quarter-truth" when he charges Fox with suppressing "the fact that the Israelis (in their Declaration of Independence) begged the native Arabs to stay." Oesterreicher most probably knows, but does not state in his answer, that the then self-declared Israelis, on one hand, asked Arabs in some areas to stay under imposed Israeli terms and, on the

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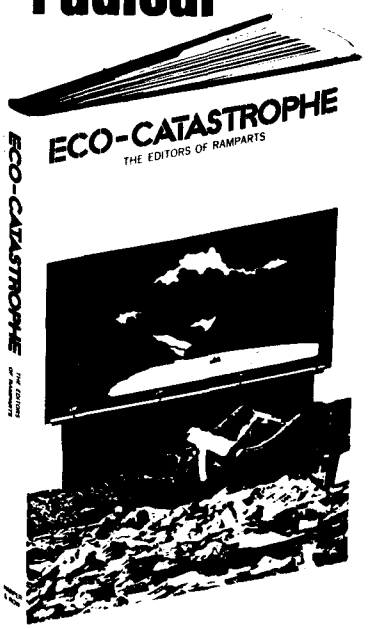

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other hand, in other places actually drove Arabs off their (Arab) land and from their homes. Oesterreicher also most probably knows, but again does not state in his answer, that one of the prime reasons for the lack of an Israeli constitution is the Israeli desire not to state categorically, as the creation of a constitution would necessitate, that Arab citizens in Israel have lesser rights than Jewish citizens.

Another blatant example of Oesterreicher's "quarter-truth" appears in the following sentence from his answer to Fox: "Finally, the terrorism of Irgun — the bane of official Zionism — was directed against the mandatory power, not the native Arabs." The Irgun did indeed direct some of its terrorism against the mandatory power; the Irgun, however, also directed some of its terrorism against the native, Arab population. The outstanding case-illustration of the latter terrorism was the Deir Yasein massacre of Arab men, women, and children. Oesterreicher must know about Deir Yasein. The Irgun and its leaders never denied, they even admitted, this massacre. (Clearly, Arab terrorism was, and unfortunately still is, too often directed against the native Israeli population. Yet, this can be no rationale for Oesterreicher's "quarter-truth.") Also, certain Israelis and Zionist leaders would themselves deny the Irgun ever was the "bane of official Zionism."

Over-all, Oesterreicher denies Fox's insistence that we must "come to grips and quickly with the facts of Palestinian nationalism." Oesterreicher asserts that such would admit to "murder" of the state of Israel. He bases this assertion on another assertion about the Palestinian idea of nationalism, expressed by Arafat. Oesterreicher should know that Arafat's is not the sole, nor necessarily even the most important, expression of Palestinian nationalism. And even Arafat's nationalism is not what Oesterreicher makes it out to be.

I, as a Jew concerned positively with Judaism, Jewish history, and the state of Israel, strongly believe that the Israeli government must "come to grips" with the Palestinians and with the varying ideas of Palestinian nationalism. Otherwise, it seems to me, the Israeli government itself may in the end contribute greatly not only to the murder of the state but also to the massacre of the Jewish citizens of Israel. And I do not believe that the United States in the end can be counted upon to prevent such a "holocaust."

Norton Mezvinsky
Associate Professor of History
Central Connecticut State College

"EARLY ON FRIDAY *it was obvious to Harold Wilson that he was doomed, and he must have been itching to concede defeat, go to the Palace and get the hell out of it. When the moment came, the Queen had gone racing — peculiar behavior for a woman with a high reputation for putting duty before pleasure. Perhaps she considered Royal Ascot as a duty and accepting Wilson's resignation as a pleasure.*"

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Our apologies
good friends
for
the fracture of good order
the burning of paper
instead of children
— Daniel Berrigan

The Trial of the Catonsville Nine
page 93 Beacon Press

Ecology and the Poor

Nutley, N.J.

To the Editors: In your editorial "Playing Games With Nature" (Sept. 4) in which you discussed Mayor Lindsay's Consolidated Edison decision, you pit "stockholders" and "industry" against "ecological consequences." You concluded that John Lindsay should have said no to Consolidated Edison because we are reaching "the point of no return environmentally."

I submit that the "environment," in New York City, the nation and the world, is more than the quality of air, water and the landscape. The environment is everything that affects the quality of life. An over-riding environmental factor is poverty: for millions in New York City and the nation, billions in the world. And if we, in the reasoned name of ecology, are going to stop the development of electrical power, the effects will be felt immediately and cumulatively by the poor, whose environment will be further deteriorated by loss of job opportunity and loss of hope in the future. "Stockholders" and "industry" will simply transfer their activities elsewhere, but the poor will be trapped. Consider these consequences, if you will, in the light of your consistent editorial policies promoting social justice.

Further, in the long run, the large-scale development of electrical power offers man the best hope of protecting all aspects of the environment. Clean, quiet, efficient central stations, using nuclear fission (today's technology) and nuclear fusion (the technology of tomorrow), can provide sufficient cheap energy to allow us to eventually eliminate automobile exhaust, industrial smokestacks, house chimneys, garbage dumps, etc. At the same time, such plentiful energy can provide lives of dignity and comfort for the billions who share this planet with us.

S. A. Mallard

Indians and India

Silver Spring, Md.

To the Editors: Although I would agree with Joseph Koilparampil (Aug. 21) that Nicholas Rosa's reaction to my article, "...Two, Three, Many Indias" was extreme, Mr. Koilparampil unfortunately prejudices his case with a tantrum as devoid of meaning as Mr. Rosa's.

My article presented facts, disturbing facts, perhaps, but facts that neither Mr. Koilparampil nor Mr. Rosa chose to dispute. As far as the "few months of vacation" that preceded the article, 2½ years in Indian

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villages would hardly be considered a holiday, least of all by educated Indians, who as a class shun the villages like a plague.

This, in fact, is one of the primary problems India faces today: the refusal of educated Indians to commit themselves to the challenges of rural poverty. Too often their immediate ambition, as the lines in front of the American, Canadian, British and West German consular offices attest, is to get out of India, forget its problems and head for the West, for example, to Brooklyn, New York.

Kenneth Harney

Conservative Evangelicals

Bogota, N.J.

To The Editors: As an "evangelical Protestant" who is inherently suspicious of the labels we tack on each other in our day, and yet who gladly identifies himself with the group Father McDonnell writes about in "A Catholic Looks at Evangelical Protestantism" (Aug. 21), I want to thank you for this perceptive article.

I am deeply impressed by the author's attitude toward this particular segment of Protestantism and by the accuracy with which he delineates both our vices and our virtues. We are very vulnerable in some of the areas where he faults us, and I can only hope that he is equally correct in assessing the strengths of evangelical Protestantism.

Certainly the tributes he pays to conservative evangelicals touch on those aspects of the Christian witness where we would be earnestly desirous of being faithful to our understanding of God's truth. Our failures are many and obvious, but there is, in conservative evangelicalism, a deep longing to know the reality of God's presence in our lives and in our society and to make known the power of Christ to redeem from sin in its personal and social manifestations.

The charity and perceptivity with which Father McDonnell has dealt with us is so evident that I hesitate to find even slight fault with his article. But I do feel that in his reference to Fuller Theological Seminary ("more recently playing a lesser role because of suspicions of liberalizing tendencies among professors") he is less perceptive than in the rest of the article.

It has been my privilege to speak on a number of occasions both at Gordon Seminary and at Fuller, and I have had much reason to be thankful for the contribution both schools are making to the cause of evangelical Protestantism. That there have been occasional charges of "liberalizing tendencies" at Fuller is unquestionably true; that such charges have lessened Fuller's role as another of the "bastions of conservative theology" I strongly doubt. Certainly both of these seminaries have played a strategic role in providing a leadership for conservative evangelicals that is at once spiritually warm and intellectually respectable. In my contacts with the faculties and the student bodies of these schools, I have found the strong emphasis, so highly commended by Father Mc Donnell, on the existential reality of sin and on the presence and power of the Holy Spirit.

Horace L. Fenton, Jr.
General Director
Latin American Mission

God 'Up There'

Malden, Mass.

To the Editors: While Mary Daly, in discussing the theologians of hope (June 26) criticizes their work perceptively, yet she seems to accept from them some rather questionable historical views when she speaks of the concept of a supreme being as a cause of alienation. The Christian in the street, she says, distorted medieval theology into the Hellenized notion of a God "up there" — an alienating, paralyzing notion which a return to biblical theology seeks to eliminate. In reality, this notion, whatever its merits, comes straight from the Bible. True, the New Testament's "Father who is in heaven" might be taken (wrongly, I think) as Hellenic in origin. But the God of the pre-Hellenic Old Testament also dwelt "up there" (Gen. 24:7). From "up there" he sent fire and brimstone on the Cities of the Plain (Gen 20:24); from "up there" he came down to the summit of Mount Sinai to meet Moses (Exod 19:18); from "up there" his voice reached Abraham (Gen. 22:11) and David (2 Sam 22:14), and his ladder dropped down to Jacob (Gen 27:12). To reach him, Elijah rode "up there" in the fiery chariot (2 Kings 2). In the Book of Psalms alone, God's heavenly dwelling-place is mentioned a score of times; and Solomon, in his dedicatory prayer (1 Kings 8) notes eight times (verses 30, 32, 34, 36, 39, 43, 45, 49) that while the Lord is present in a special way in the newly-built Temple in Jerusalem, his proper home is "up there" in heaven.

Further, the concept of a God "up there," far from being the paralyzing, alienating force spoken of by Miss Daly and the hope-theologians, rather, by encouraging a division of reality into sacred and profane, paves the way for secularism. Since God's proper home is "up there," he leaves man free to act on his own "down here." Psalm 115 puts it succinctly: "The heavens belong to the Lord; but the earth, he has given to the sons of men."

Historically, the notion of a tyrannical, paralyzing supreme being should be attributed, not to the Middle Ages, but to the Renaissance-Reformation; for a graphic illustration of this, compare three representations of the Creation of Adam: the famous statue at Chartres, the Sistine Chapel painting by Michelangelo, and the drawing by Blake. God the tyrant is absent in the first, latent in the second, and dominant in the third.

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Index to Volume XCII

March 13, 1970 to September 25, 1970

Alves, Marcio Moreira — Greek Tragedy on a Latin Stage 311
Baum, Gregory — The Institutional Hang-Up 212
Liberation and the Gospel 462
Berrigan, Daniel — Notes from the Underground; or, I Was a Fugutive from the F.B.I. 263
How to Make a Difference 384
Berube, Maurice R. — Benign Neglect for Education Too 52
The Right to College 81
Bradley, Sam — Summer's Ruby-Throat: A Poem 170
Brown, Robert McAfee — Mayday for America 266
Burtchaell, James — The Purpose of Church 437
Cain, Edward R. — The Stars and Stripes Forever 61
Callahan, Daniel — Christopher Dawson 284
Cochrane, Eric — The Visitor Stopped at St. Apollinare 452
Cox, Harvey — If You Could Make One Change in the Church, What Would it Be? 160
Cooke, Bernard — If You Could Make One Change in the Church, What Would it Be? 163
Crosby, Monty — White Nuns: A Poem 218
Cunneen, Sally — If You Could Make One Change in the Church, What Would it Be? 164
Daly, Mary — If You Could Make One Change in the Church, What Would it Be? 161
The Problem of Hope 314
Daley, Mary Dowling — The Not So Beverly Hillbillies 4
Della Cava, Ralph — Torture in Brazil 135
"Torture in Brazil" An Exchange of Views 378
Drinan, Robert F. — The State of the Abortion Question 109
Duerr, Joseph — State $ for Schools 243
Egan, John J. — If You Could Make One Change in the Church, What Would it Be? 159
Fandel, John — Three Views: A Poem 60
Pilgrimage of the Dew: Poem 364
Farber, Norma — Stitch in Time: A Poem 367
Fichter, Joseph H. — Holy Father Church 216
Feldman, Ruth — Small Christian: A Poem 297
Fitzgibbons, Sr. Eleanor — April Homily: A Poem 34
Fontinell, Eugene — If You Could Make One Change in the Church, What Would it Be? 166
Forest, James — The Return of the Felon 335
Fox, Richard W. — Algeria, Israel and the Al Fatah 184
Franck, Frederic — 'Pontificate of Lost Opportunities' 30
French, David — Coming Home to Martha Mitchell 156
Galler, David — The Prodigal Son Returns: A Poem 13
Gargan, Edward A. — If You Could Make One Change in the Church, What Would it Be? 165
Gascoyne, Steve — How I Learned to Live with Radio-activity and Love It — In Colorado 7
Gibbons, Russell W. — Four Score and Six Years Ago... 285
Gordon, Lincoln — "Torture in Brazil" An Exchange of Views 378
Grant, Gerald — Q. Are Parochial Schools the Answer? A. Well, er, uhh.... 85
Graves Elizabeth Minot — A Selected List of Children's Books 245
Gregory, Jack & Rennard Strickland — Nixon and the Indians 432
Groutt, John — City of (Big) Brotherly Love 167
Grumbach, Doris — In the Works at Mercy 356
Halloran, Richard — Japan's Future on Expo-sition 109
Harney, Kenneth — '...Two, Three, Many Indias!' 157
Harrington, Michael — The Politics of Pollution 111
Hill, Joe — Labor's Political Kick — Still There? 133
Labor Loses a Leader 260
Labor's Split Political Personality 382
Illich, Ivan — A Letter to Pope Paul 428
Jablonski, Martha — Fiat: A Poem 272
Kayal, Philip M. — The Final Solution for College Unrest 53
Keelan, Jean — Right Pew, Wrong Church 359
Keenan, John J. — Sweep Second Movement: A Poem 272
Kelly, James R. — The Possibility of Prayer 413
King, Lawrence T. — Bishops in the Vineyard 214
Klare, Michael T. — The Sun Never Sets on America's Empire 239
. . . Policing the Empire 455
Knopf, Terry Ann — Race, Riots and Reporters 336
Kuehl, Linda — Novelists for Novelists 198
Lucas, Lawrence E. — If You Could Make One Change in the Church, What Would it Be? 162
McCloskey, Mark — God: A Poem 117
McDonnell, Kilian — A Catholic Looks at Evangelical Protestantism 408
McNail, Stanley — Great Birds Passing: A Poem 60
McWilliams, Nancy R. — Feminism and Femininity 219
Maguire, F. — Growing: A Poem 221
Maloff, Saul — The Fiedler on the Woolf 189
Life and Hard Times 319
Mayer, Paul — Diary of a Dissenting Priest 78
Molnar, Thomas — The Shape of the Future 365
Mueller, Marti — The Unknown War 476
Neuhaus, Richard J. — Is America Moral? 341
Novak, Michael — Do Students Want Education? 10
The Lonergan Explosion 268
The Politics of Resentment 481
Nouwen, Henry — Generation without Fathers 287
O'Donoghue, Joseph — The Bishops Open the New Season 236
Parrilla-Bonilla, Antulio — If You Could Make One Change in the Church, What Would it Be? 162
Pfaff, William — A Grand Strategy...for 1960 55
Pilkington, Betty — Youth Has its Day at the UN 405
Power, Anne — Spanish Resistance Grows Bolder 333
Rashke, Richard — Trust for Black Catholics?
Reuss, Henry S. — South African Threads Among the Gold 32
Roberts, Steven V. — Games Corporations Play 142
Sekyewa, Francis M. — Rhodesian Bishops: No Apartheid 309
Sheerin, John B. — If You Could Make One Change in the Church, What Would it Be? 165
Sigal, Clancy — Looking Back Without Anger 186
Sigmund, Paul E. — Backlash in Chile 387
Simons, Bishop Francis — Doctrine and Democracy 479
Sister Mary Ellen, S.S.N.D — Seventeenth Year: A Poem 417
Sloyan, Gerard S. — Is There any Hope for the Liturgy? 56
Starr, Paul — Black Panthers and White Radicals 294
Steinfels, Peter — Scanlan's Monthly and Other Diversions 6
...Rain, Nor Snow Nor Lousy Wages 80
America and the New Bismarcks 215
The Last Train for Peaceful Politics 238
Mr. Dooley in Peace and War 262
Andrew Greeley, Divine Sociologist 286
From the Past: Kerensky & Bruning 310
Rereading the Philadelphia Manifesto 358
The Great 1972 Election Rumor 407
I Was a Catholic For the Pax 454
The R & D Factor 478
Stone, Jeremy J. — The Fight to Save Face 381
Strickland, Rennard & Jack Gregory — Nixon and the the Indian 432
Synnestvedt, Sig — White Faces and White Studies 182
Terrell, Robert L. — Up from Uncle Tomism 87
Towey, Augustine Denis, C.M. — Night Walk: A Poem 34
Ward, Leo R. — Where the New Liturgy Limps 404
White, Jim — The Unknown War 476
Wilhoit, Francis M. — Is Warren G. Harding Really Dead? 181
Witt, Harold — At the End of the Ride: A Poem 367
Woodrow, Alain — The Excommunication of Roger Garaudy 28
Woodward, Kenneth L. — The Berrigans in Prison 428
Zeik, Michael — Who Is a Jew? 114

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Bay of Noon, The: By Shirley Hazzard — Anne Fremantle — 323
Being Busted: By Leslie Fiedler — Saul Maloff — 189
Bible as Literature, The: By T. R. Henn — Thomas J. McDonnell — 205
Birth Control in America: By David M. Kennedy — William L. O'Neill — 299
Black Anti-Semitism and Jewish Racism: Intro. by Nat Hentoff — Murray Polner — 120
Blind Love and Other Stories: By V.S. Pritchett — Nora L. Magid — 227
Change at Shebika: By Jean Duvignaud — Richard W. Fox — 373
Chicago Review Anthology of Concretism, The: Edit. Eugene Wildman — Richard Kostelanetz — 41
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City Without Walls: By W. H. Auden — B. J. Wallenstein — 203
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Concrete Poetry: A World View: Edit. Mary Ellen Solt — Richard Kostelanetz — 41
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Controlling Small Wars: By Lincoln Bloomfield & Amelia Leiss — Thomas M. Conrad — 98
Corporations and the Cold War: Edit. David Horowitz — Richard J. Barnet — 321
Descent into Hell, The: By Thomas J. J. Altizer — Albert L. Schlitzer — 395
Discerning the Spirit: By Donald L. Gelpi, S.J. — Joseph Blenkinsopp — 202
Divided Self, The: By R. D. Laing — William F. Lynch — 484
Divine Disobedience: Profiles in Catholic Radicalism: By Francine du Plessix Gray — Arthur A. Cohen — 298
Door into the Dark: By Seamus Heaney — John Fandel — 486
Eagle or Sun?: By Octavio Paz — Ronald Christ — 148
Encounter, The: By Malachi Martin — Eugene Fontinell — 273
Enemies of the Poor, The: By James Graham — Maurice R. Berube — 394
Evolutionary Philosophies and Contemporary Theology: By Eric C. Rust — Robert C. Neville — 46
Faith Under Challenge: By Heinrich Fries — Avery Dulles — 229
Fear of Crime, The: By Richard Harris — Jean B. Elshtain — 274
Feast of Fools, The: A Theological Essay on Festivity and Fantasy: By Harvey Cox — Ray L. Hart — 199
Fire and Blackstone: By John R. Fry — Studs Terkel — 67
Future of Roman Catholic Theology, The: By George A. Lindbeck — Richard P. McBrien — 43
Gandhi: By Geoffrey Ashe — Philip G. Altbach — 16
Gandhi's Truth: By Erik Erikson — Philip G. Altbach — 16
Gospel of Irreligious Religion, The: By Lowell D. Streiker — John H. Wright — 18
Great American Jackpot, The: By Herbert Gold — Irving Malin — 349
Hard Times: By Studs Terkel — Saul Maloff — 319
House of Gold: By Elizabeth Cullinan — Rosemary B. O'Leary — 45
Hudson River, The: By Robert H. Boyle — David Cort — 488
Humiliation and Celebration: By Gabriel Fackre — Albert L. Schlitzer — 124
In the Country of the Young: By John W. Aldridge — H. R. Wolf — 276
In the Service of Their Country: War Resisters in Prison: By Willard Gaylin — Murray Polner — 443
Introduction to Christianity: By Joseph Ratzinger — Patrick Burke — 394
Journey Not the Arrival Matters, The: By Leonard Woolf — Saul Maloff — 189
Justice: By Richard Harris — Jean B. Elshtain — 274
Justices of the United States Supreme Court 1789-1969, The: Their Lives and Major Opinions: Edit. Leon Friedman & Fred Israel — Isidore Silver — 244
Laughing Policeman, The: By Maj Sjowall & Per Wahoo — Anne Fremantle — 323
Life and Death of Mahatma Gandhi, The: By Robert Payne — Philip G. Altbach — 16
Limits of Intervention, The: By Townsend Hoopes — James O'Gara — 40
Literature and Revolution: By Jurgen Ruhle — Barry Wallenstein — 17
Local Anaesthetic: By Gunter Grass — Leonard Kriegel — 195
Losing Battles: By Eudora Welty — Linda Kuehl — 465
Love and Will: By Rollo May — Joseph Grange — 372
Max Jamison: By Wilfrid Sheed — David Lodge — 197
Memoirs of Hector Berlioz: Trans. & Edit. by David Cairns — Bernard McCabe — 119
Men in Groups: By Lionel Tiger — Carlo Weber — 44
Military Chaplaincy, The: By Gordon Zahn — Martin Siegel — 70
Movement and Revolution: By Peter L. Berger & Richard J. Neuhaus — Gertrude Pax — 421
Myth of the Judeo-Christian Tradition, The: By Arthur A. Cohen — Walter Arnold — 96
Naked I Leave: By Michael Novak — Martin Tucker — 374
No Bars to Manhood: By Daniel Berrigan — Harry J. Cargas — 147
Nobody Knows: Reflections on the McCarthy Campaign of 1968: By Jeremy Larner — Richard H. Miller — 418
On Violence: By Hannah Arendt — Wilson Carey McWilliams — 196
Once Again: Edit. Jean-Francois Bory — Richard Kostelanetz — 41
Origins of Rhodesia: By Stanlake Samkange — Kofi Ankomah — 124
Partners in Development: By Lester B. Pearson, et al — Michael Hudson — 65
Peaceable Kingdoms: New England Towns in the Eighteenth Century: By Michael Zuckerman — Jean B. Elshtain — 420
Portrait of India: By Ved Mehta — Anne Fremantle — 444
Projections: Shaping an American Theology for the Future: Edit. Thomas F. O'Meara & Donald M. Weisser — Richard P. McBrien — 347
Race and the Social Sciences: Edit. Irwin Katz & Patricia Gurin — Maurice R. Berube — 172
Radical Kingdom, The: By Rosemary R. Ruether — Gregory Baum — 462
Recollections: By Alexis de Tocqueville — Serge Hughes — 446
Revolution and Church: Christian Democracy, 1789-1901: By Hans Maier — Joseph L. Walsh — 348
Rhodesia: A Study of the Deterioration of a White Society: By Frank Clements — Kofi Ankomah — 124
Romans, Countrymen, Lovers: By Thomas Fleming — Anne Fremantle — 323
Roots of the Modern American Empire, The: By William A. Williams — Richard H. Miller — 94
Rosa: By Margery Sharp — Anne Fremantle — 323
Saigon, U.S.A.: By Alfred Hassler — L. Edward Shuck, Jr. — 171
Self and Others: By R. D. Laing — William F. Lynch — 484

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Speaking to Each Other: Vol. I: About Society; Vol. II: About Literature: By Richard Hoggart Brian Wicker 300
Speech and Reality: By Eugen Rosenstock-Huessy John Macquarrie 68
State in Capitalist Society, The: By Ralph Miliband Dick Howard 122
Supreme Court and the Idea of Progress, The: By Alexander M. Bickel Isidore Silver 224
Supreme Court and the Uses of History, The: By Charles A. Miller Isidore Silver 224
Three Issues in Ethics: By James Macquarrie Raymond A. Schroth 486
Toward a Reconstruction of a Religion: By Eugene Fontinell Walter Arnold 485
Travels with My Aunt: By Graham Greene Margaret Wimsatt 200
Trial of the Catonsville Nine, The: By Daniel Berrigan James Finn 145
Trial Poems: By Daniel Berrigan & Tom Lewis James Finn 145
Two Worlds of Childhood U.S. and U.S.S.R.: By Urie Bronfenbrenner Sidney Callahan 392
Unheavenly City, The: The Nature and the Future of our Urban Crisis: By Edward C. Banfield Ruth Beinart 466
Universal Word, The: By Nels F.S. Ferre David Burrell 21
Vietnamese and Their Revolution, The: By John T. McAlister & Paul Mus L. Edward Shuck, Jr. 171
Vinh Long: By Harvey Meyerson L. Edward Shuck, Jr. 171
Year Without an Autumn, The: By Robert Rossner Murray Polner 120
Zelda: By Nancy Milford Robert Emmet Long 370
Zig Zag Walk Poems: 1963-1968, The: By John Logan Harold Isbell 69

Index of Principal Subjects in Articles, Editorials and Letters

Abortion, 108, 131, 154, 302
AFL-CIO, 76, 133, 382, 426
Agnew, Spiro, 234, 235, 407
Al Fatah, 184
American empire, 239
Amnesty, for war resisters, 156
Angry young men, 186
Animal Welfare, Nat'l. Cath. Soc., 354
Apartheid, in Rhodesia, 308
Arabs and Israel, 114, 127, 184, 207, 331
Arms business, 426
Astoria plan, 427
Auden, W.H., 51
Augusta, violence in, 259
Baldassarri, Bishop, 26, 452
Barron's, 210
Bean bag, The, 458
Belief, problems of, 287
"Benign neglect," 28, 52
Berrigan, Daniel, 263, 379, 384, 428, 431
Berrigan, Philip, 178, 258, 384, 428, 431
Biafra, 50
Birth control, 2, 102
Bishops and grape strike, 214
Bishops and Cambodia, 236
Bishops' meeting, 236
Bismarck and Justice Douglas, 215
Black campuses, 87, 211, 235
Black Catholics, 35
Black Panthers, 294
Blackman, Harry A., 181
Boeing Co., 142
Boston schools, 178
Boston Globe poll, 50
Brazil,
  and the Pope, 284, 428
  genocide in, 151
  torture in, 135, 307, 378, 428
Brewster, Kingman, 234
Broderick, Bishop, 255
Browne, Fr. Harry, 258
Bruning, death of, 310
Burger, Warren, 234
Camara, Dom Helder, 284
Cambodia, 107, 211, 235, 266, 327, 381, 450
Campaign funds, 331
Canon law, 133
Carberry, Cardinal John, 306
Carlow College, 474
Carswell, G. Harrold, 181
Catholic Church,
  and abortion, 108, 131, 154, 302
  and change, 159, 178, 212, 325
  and conscientious objection, 358, 402
  and finance, 180, 474
  and Holland, 30
  and the laity, 355
  and purpose, 437
  and women, 216, 355
Catholic C.O., the, 359
Catholic girlhood, 77
Catholic hospitals, 76
Catholic press, 26, 130, 175, 306, 404
Catholic Students' Mission Crusade, 474
Celibacy, 26, 27
Chad, 476
Change in the church, 159, 212
Chicago, Haymarket anniversary, 285
Chile, election in, 387
Christian leadership, 287
Church League of America, 458
Columbia magazine, 426
Communism, 28
Community colleges, 207
Dawson, Christopher, death, 284
Depression, the great, 319
Disarmament, 155
Drama, in Britain, 186
Eastland, Senator, 2
Eberhardt, David, 258, 384
Ecology, 3, 7, 21, 107, 111, 179, 427
Education, 10, 52, 53, 81, 85, 87, 107, 207
18-minute verdict, 426
Extremism, 307, 358
Faith, crisis of, 27
Fathers, generation without, 287, 422
Fiedler, Leslie, 190
Flag, the, 61
Flint, cold night in, 23
Foreign aid, 77
Foreign policy, 239
Forest, James, release of, 335
France, repression in, 282
Franco, 332
Frawley, Patrick J., 106
Garaudy, Roger, 28
Georgia, violence in, 259
Girlhood, a Catholic, 77
Gold, South African, 32
Grape strike, 130, 214
Greece, U.S. aid to, 330
Greeley, Andrew, 286, 331, 375
Guatemala, kidnapping in, 311
Hard-hats, riot in N.Y., 283, 331
Haymarket riot anniversary, 285

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Haynsworth, Clement F., 181
Herder Correspondence, 306
Holland, church in, 30
Hope, the problem of, 314
Hospital, labor in, 26, 426
Imperialism, 239
India, 157, 326, 423
Indians, American, 432
Indochina, 27, 76, 107, 211, 235, 266, 327, 381, 384
Int'l Labor Organization, 452
Israel, 114, 127, 184, 207, 331
Jackson, violence in, 259
Japan, 109
Jesuit superiors' statement, 306, 402
Jew, Who is a? 114
Kent State, 235
Kerensky, death of, 310
Kidnapped diplomats, 311
Kissinger, Harry, and Mr. Dooley, 262
Knights of Columbus, 426
Kraus, Arthur J., case of, 258
Labor in politics, 133, 383
Laos, 27, 76
Latin America,
and policing the empire, 455
and poverty, 330
and Vatican, 234
Law and order, 2, 455
Lennon, John, 474
Lewis, Tom, 330
Lindsay, John, 427
Liturgy, 56, 155, 403, 404
Lonergan Conference, 268, 351
Marxism, 28
Mercy College, 356
Merton, Thomas, 51
Mitchell, Mrs. John, 156
Mitrione, Dan A., 456
Moratorium, 76
Moynihan, Daniel, 28, 50
Nat'l. Comm. on Civil Rights, 180
National Pastoral Council, 4
Negro colleges, 87, 211, 235
Nigeria, 50
Nixon, Richard,
and Agnew, 234, 235
and Cambodia, 107
and civil rights, 181
and the Court, 181
and education, 81
and foreign policy, 55
and Gridiron Club, 106
and Kent, 235
and mail, 106
and opinion polls, 330
and television, 354
Notre Dame College, 53, 179, 303
Nuclear disarmament, 155
Oberammergau, 131
O'Connor, Edwin, 26
Oil quotas, 3
Parilla, Bishop Antulio, 23
Parochial schools, 85, 178, 243
Passion play, 131
Patton, General, 131
Peaceful politics, 238
Philadelphia, 167
"Philadelphia Manifesto," 358
Phoenix, survey in, 210
Police abroad, 455, 456
Politics, and morality, 341
Political concepts, new, 365
Pollution, 3, 7, 71, 111, 179, 427
Post Office strike, 80
Poverty in Appalachia, 4
Prayer, 413
Press, and riots, 336
Priest-dissenters in Baltimore, 78, 179
Priest, 26
Publishing scene, 402
Racism, 35, 336
Radioactivity, in Colorado, 7
Ravenna, Archbishop of, 26, 452
Register, The, 404
Reporters and riots, 336
Religious belief, 287
Religious Heritage of America, 258
Religious press, 26, 130, 175, 306, 404, 450
Reuther, Walter, death, 260
Rhodesian bishops, 308
Riot control, 450
Riots and the press, 336
Ripon Society, 50
Rizzo, Frank, 167
St. Gregory's parish, 258
SALT, talks, 155
San Fernando Valley State, 258
Scanlan's Monthly, 6, 407
Seattle, 142
South Africa, 32
Spain, opposition in, 332
Stars and Stripes, 61
State aid, 243
Supreme Court, 181, 215, 234
Tariffs, 3
Tax exemption, 234
TV and politics, 331
Turkey, earthquake, 279
Twin Circle, 106, 405
U.A.W., 260
Unemployment, 4
U.S. Civil Service Commission, 210
United Nations, 308, 330
Uylenbroeck, Msgr., U.S. visit, 355, 427, 447
Vietnam, 76, 211, 282, 381, 384
Voting, ethnic, 481
Voting, in Italy, 354
Voting Rights Act, 332
War resisters, 178, 258, 263, 379, 384
War resisters, amnesty for, 156
Welfare reform, 451
Women's Liberation, 216, 219, 355
Woolf, Leonard, 189
World Court, 51
Yale, 234

The Stage

Saul Maloff
The Last of the Red Hot Lovers . . 38
Minnie's Boys 222
Gerald Weales
Butterflies Are Free 15
Child's Play 62
Operation Sidewinder. 193
Sheep on the Runway 143
Turn of the Screw, The 317
White House Murder Case, The . . 143
Woman Hater, The 389

The Screen

Arthur Bell
A Man Called Horse 318
Richard Corliss
Ballad of Cable Hogue, The 368
Loving 118
Magic Christian 14
Two Mules for Sister Sara 368
Woodstock 191
Philip T. Hartung
From Bed to Worse 461
James Harvey
Catch 22 416
End of the Road 270
M.A.S.H. 343
Patton 37
Annette Michelson
Milky Way, The 63
Martin Tucker
Ma Nuit Chez Maud 16
Women in Love 16
Colin L. Westerbeck, Jr.
Chisum 16
McMasters, The 16
Revolutionary, The 16
Soldier Blue 16
Strawberry Statement, The 16

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